

40
BERKELEY, CALIFORNIA

The American Friend

Old Series
Vol. XXXIV. No. 8

FEBRUARY 24, 1927

New Series
Vol. XV. No. 8



The Light and The Cross

GARLAND HANSON

China and Russia

J. HOWARD MARSHALL

The Sweetness of Life

ELBERT RUSSELL

Center of Cantonese Strength

JOHN HARTE

Service Committee Sketches

On Maintaining "Free
Government"

ON THE HORIZON OF THE CHRISTIAN CHURCH

AMERICAN WOMEN TO AID MEXICAN WOMEN

Leona O. Scott, formerly of Columbus, Ohio, has gone to Mexico City, under appointment of the Foreign Division of the National Board, to assist in the Young Women's Christian Association there. The Mexican Association is practically 100% Mexican in its membership and a committee has invited the American movement to send an American worker to them. Their need dates back to the resignation of Miss Caroline Smith last summer prior to her marriage to Doctor Alva Taylor of Indianapolis. Mrs. Taylor spent several years in Mexico City developing the work. The women of Mexico are playing an increasingly strong part, and are struggling to organize and to carry forward the woman's movement. It is important for American women to realize this and to aid them in every way they can. The Y. W. C. A. which is the pioneer one in Mexico has nearly a thousand girls in its activities. The Club Cuicuilco has young men as well as girls as members. Aid to girl students attending the University of Mexico is vital to those coming from impoverished districts. They face eking out an existence on meager funds. Students live at the Association and all use it for a social and recreational center.

WORLD NARCOTIC EDUCATION WEEK

The last week in February of each year is being observed as Narcotic Education Week when individuals and organizations are invited to adopt such measures as may be deemed necessary and advisable for the observance of this week in the extension of Narcotic Education. The World Conference on Narcotic Education was organized at Philadelphia in July, 1926, to protect society everywhere from the peril of Narcotic Drug Addiction by applying the power of truth through education. For the attainment of this object the Conference utilizes all agencies and pledges itself to avoid all questions of public policy not directly and immediately concerned with Narcotic Education. The fact that this question

presents an urgent problem of world wide concern is convincingly exemplified in the manifestations of profound interest and general spirit of cooperation from government heads, social agencies and individuals from all parts of the world, who realize the necessity of concerted action. Education alone can be regarded as adequate treatment. Regular instruction, uniformly, wisely, automatically carried out in homes and in schools, and repeated through the generations will clothe society with a mantle of protection, producing a race consciousness of this new peril of environment leading ultimately to immunity. "The cause is ignorance, the consequences misery, the remedy education." It is believed that this annual program of observance, with a knowledge of the truth properly and adequately conveyed to society, will awaken a forceful reaction in the environs of our world institutions which will bring about manifold results in arresting the rapidly increasing ranks of the army of the "Living Dead."

FOR AMERICAN STUDENTS OF FRENCH

Twelve prizes are offered to students of French in American High Schools and Colleges for the best English version of Aristide Briand's notable speech before the Assembly of the League of Nations. The French Minister of Foreign Affairs, M. Briand, was the representative of his country at the meetings of the Assembly of the League of Nations held in Geneva in 1926. On September 10, the occasion of the reception of Germany into that body, he gave a speech which peculiarly thrilled those who heard it—both those who understood French and those who did not. It was an example of French eloquence at its best. It was the statesmanship of the post-war world interpreted by its leading modern exponent. It marked the end of one era in Franco-German relations and the beginning of another. A number of interested American citizens have believed that the study of this speech by students would bring a knowledge of the lofty sentiments entertained toward other nations by multitudes of the French people, and would produce a deeper appreciation of the sincere efforts which are being made in Europe with a view to the amicable adjustment of those differences which arise between nations. To encourage such study these citizens have made it possible to offer a series of prizes for good English translations of the speech. There shall be two separate competitions—one open to all students of French in American Colleges, and the other open to all students of French in American schools of secondary grade, including high schools of all sorts and preparatory schools. In each, six prizes will be awarded, a *first* prize of \$100, a *second* of \$50, a *third* of \$25, a *fourth* of a year's subscription to the daily edition of the *Courrier des Etats-Unis*, a *fifth* of a year's subscription to the weekly edition of the same paper, and a *sixth* of a year's subscription to its Sunday edition. Translations should reach the Committee in Charge of the Briand Speech Competition, 532 Seventeenth Street, N. W., Washington, D. C., by April 15, 1927. For further information write the secretary, Arthur Charles Watkins, at the above address.

Only **Two** Months

Only two months remaining during which to send to the treasurer the balance needed to meet our pledges to the united work of the church.

On February 1 the amount received to apply on the Foreign Board budget of \$96,603.54 was only \$52,337.23.

\$44,266.31

is the balance to be raised by March 31, 1927. The temperature in January fell \$1028.66 below December's receipts for foreign missions.

Did Some Friends Forget?

We have promised to meet these obligations to our missionaries before the end of the year. Remember to keep the temperature rising during February.

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

101 South Eighth Street
RICHMOND, INDIANA

SEEING EUROPE AND ITS RELIGIOUS LIFE

A new stereopticon lecture, "Seeing Europe and its Religious Life," containing sixty-five beautifully colored slides depicting present-day conditions in Europe and the work of the Protestant Churches with a lecture by Kenneth D. Miller may be secured from the Central Bureau for Relief of the Evangelical Churches of Europe, 287 Fourth Avenue, New York City. Terms: \$1.00 and transportation. The Central Bureau has been approved by the Federal Council of the Churches of Christ in America, and this lecture designed to fit into the program of any church desirous of developing in its membership a well-rounded Christian world outlook, will meet the need of awakening intelligent interest in Europe's religious life.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series
Vol. XXXIV. No. 8.

FEBRUARY 24, 1927

New Series
Vol. XV. No. 8.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the Act of March 3, 1897.

EDITORIAL

On Maintaining "Free Government"

REPORTING one of Secretary Wilbur's characteristic speeches, the *New York Times* for February 13, said: "The peril of the Third International with its chant of a world revolution was stressed last night by Curtis D. Wilbur, Secretary of the Navy, who spoke at the forty-first annual Lincoln dinner of the National Republican Club, held at the Waldorf... Viewing the menace of communism, Secretary Wilbur said that we needed a strong army and a strong navy, so that if a world revolt materialized we could see to it that free government was maintained. He defended the dispatch of marines to Shanghai and to Nicaragua."

Several pointed questions might be asked of the Navy Secretary. Just what kind of a "free government" are our marines maintaining in Nicaragua by bolstering up the rebel, reactionary regime of Diaz as opposed to the liberal, constitutional forces of that little country? Our more immediate southern neighbor, Mexico, is now enjoying what is in most respects perhaps the freest government in its history, with public education advancing as never before. The military power of what nation, Mr. Secretary, is a standing menace to that government? Within our own borders, manuals used for compulsory military training in our universities abrogate individual moral responsibility and teach the war psychology of the old Prussia. What freedom can there be in such a government as that? What sinister influence is making persistent and malicious effort to prevent the free discussion of the question of war prevention? What forces are active in preventing the appearance before college and university student audiences of speakers who decry the war system, discrediting them as Bolsheviks and communists? Recently the inscription of Isaiah 2:4 upon a war memorial in a New Jersey city was denounced by a certain group as "blatant pacifism." The protesters comprised the "Central Board of the Veterans and Military Organization." This is but one ridiculous manifestation of a menacing spirit of militarism that is becoming increasingly violent and insolent. Is this conducive to a spirit of free government?

No, Mr. Secretary, there is something inherently incompatible between the military spirit and the spirit of free institutions. The sword is a false champion of freedom, usually enslaving those whom it presumes to set free. The war to end war has left Europe a greater armed camp than it has ever been. A military revolution was inaugurated to "save" Italy from the "menace of communism" against which Mr. Wilbur inveighs. And now the free liberties of that country are prostrate before a

ruthless dictator. Indeed, what was it that unified and established the Bolshevik regime in Russia? The invading armies of foreign countries, fighting to "maintain free government" among the Russian people! Armies and navies are poor purveyors of free government. And there is no reason to believe that ours will be more successful either at home or abroad, than have been those of other countries.

How Become a "Most Favored Nation?"

WITH considerable complacency, our public officials, beginning with the President, are wont to refer in public messages to the prosperity and favor which smile upon us as a nation. We *are* both prosperous and powerful, but let us beware of "the most favored nation" complex, remembering that pride and the haughty spirit still do business as of olden time.

As in the case with individuals, no nation, however powerful, can continue to be well favored except as it deals justly with others and retains the confidence and good will of its neighbors. The ominous fact that our policy in Mexico and Nicaragua has aroused against us the enmity of all Central and South American peoples and has inspired fresh suspicion on the part of the world at large, should give our government cause for serious consideration.

It is popular to deplore the spread of insidious Bolshevik propaganda in such distraught countries as China. Perhaps it behooves us to inquire into the reason, so far as that influence does exist. A clue is found in two articles in this issue. In one we are told that a plank in the platform of the National, People's party declares that any nation that voluntarily cancels its present privileges should in future be treated as "a most favored nation." The other article gives us the information that Soviet Russia is the first nation to allow the Chinese courts full jurisdiction, thus doing away with its claim to extra-territoriality. It is the first to rewrite the old unfair treaties granting special concessions and has abandoned the gunboat policy of force.

On the other hand, "U. S. Gunboats Patrol River," is the subhead in an article which has come to us from the National Geographic Society. We quote: "When China was forced after the middle of the past century to open up interior ports to the commerce of the West, the ships of the United States, Great Britain, France, and other Powers entered the Yangtze. This shipping was often in danger because of uprisings and looted towns. The Powers, including the United States, therefore, stationed gunboats on

the Yangtze to protect their interests. This is the only place in the world where the U. S. Navy maintains such a force on a foreign river. Since the World War this flotilla, now consisting of seven boats, has been known officially as the American 'Yangtze Patrol.' And now our marines are on the way to do their bit! Meanwhile our Secretary of the Navy grows hysterical over the menace which threatens "the weaker nations" through Russia! We are rapidly demonstrating to the world how *not* to become a most favored nation.

An Important Decision on Week-Day Instruction

PROPOS to material published in our Religious Education number, comes the report of an important decision rendered by the Appellate Division of the Supreme Court of the State of New York. As given in *Information Service* of the Federal Council of Churches, the facts leading up to the appeal were as follows: "The school authorities of White Plains adopted this plan for coöperating in week-day religious instruction, programs to go into effect with the school year 1925-26. The action was taken in response to requests from groups of citizens and from practically all the clergy. The parents were permitted to choose if their children were to receive religious instruction. Upon the adoption of the plan, the attorney for the Free Thinkers' Society issued a demand upon the superintendent of the public schools to cease granting time for religious instruction. Upon his refusal an appeal was made to Dr. Frank P. Graves, Commissioner of Education of the State of New York, who also refused to discontinue the plan. Thereupon mandamus proceedings were begun in the Su-

preme Court against the Commissioner of Education, and the petition of the Free Thinkers' Society was denied. Appeal from this decision was made to the Appellate Division of the Supreme Court, whose decision was handed down on January 5. The case appears as that of Joseph Lewis, representing the Free Thinkers' Society, against Frank P. Graves, Commissioner of Education, on an appeal from the order to the Supreme Court in the mandamus proceedings. The opinion, which was written by Mr. Justice Davis, denies the appeal of the representative of the Free Thinkers' Society.

"It is held that the rule adopted does not violate the constitutional provisions prohibiting the use of money for the aid of denominational schools. As regards the provisions in the education law for compulsory education, the Court finds that in this and other instances there have been issued regulations providing for the dismissal of children for religious observances upon requests of the parents and even for outside instruction in music and that the Department of Education has 'followed the broad intent of the law.' The following statement is also of interest: 'The state by its educational policy seeks to build from its youth useful citizens of intelligence and character... In following this policy it should not only consider the wishes but invite the aid of parents. When the wish of parents for week-day religious instruction for their children involves no serious interruption to school attendance, the state can have no purpose to defeat it. If local school authorities render their assistance by methods so innocuous as those detailed here, it does not amount to illegality. Reasonableness in the method adopted is the test of such legality. Neither the local school officers nor the Commissioner of Education have violated that rule.'"

The Light and The Cross

BY GARLAND HANSON

IT HAPPENED while I was standing in the doorway of the men's dormitory at the County Hospital in San Diego. I was looking out into the night and through the doorway I could see a number of scattered lights in the distance. I suppose I have seen the same or a similar sight many thousands of times. I also knew that under certain conditions a light will give the appearance of a cross but, as I stood there in a reflective mood, this fact came very forcibly to my attention. There was a cross plainly outlined by each of the larger lights. The smaller lights made a cross that was not so easily seen and the smallest lights made no cross at all. I wonder if those of us who take no cross with us are giving much light. The Scriptures tell us that to obey is better than to sacrifice but sometimes obedience also means sacrifice.

After noticing the connection between the light and the cross, my first thought was: the cross depends upon the light or, if there were no light, there would be no cross. Then it occurred to me that the same thing happened when Jesus came to this world. He came as a light to show a more perfect way of living, but the course of his life was irrevocably toward the cross. It was the only way to make his life forceful enough for men to see it. Other means were tried but they failed.

The first of these was the miracles. They attracted much attention and gave help to some. The woman at the well said, "He told me all things that ever I did. Is not this the Christ?" Nathaniel accepted Jesus and followed him because he revealed

his divine knowledge of the actions of all men. However, in most cases, the miracles stimulated curiosity rather than spirituality and Christ soon began to try another method of reaching the people.

This method was one of parables and sermons. When he had gained the attention of the people, he began to talk to them about the Kingdom of God. He tried, by word of mouth, to enlighten them concerning God's will for them. His efforts in this direction transcended anything the world has ever seen. His sermons, when written, proved to be the greatest masterpieces of literature. They are quoted much more often than the sayings of any one else. We have no record of anything that will compare with his parables. Is there any one else so well known as the Prodigal Son or the Good Samaritan? Yet the value of these parables and sermons does not lie in the fact that they are interesting and attractive. They can be read and reread times without number and we can always get a blessing from them. They are wells of water springing up into everlasting life.

Yet, strange as it may seem, the parables and sermons of Jesus were not successful in bringing the light of God to men. They brought only a portion of light and some other method was needed to reveal him more clearly.

This method was for Jesus to submit himself to the ignominy and pain of the cross. It was a method that God had had in mind for a long time but he did not want to use it until all other means had failed. The cross was necessary because it was the best way

for God to demonstrate his love for all men. He was willing that Jesus should suffer and die in order to help everyone to become freed from their sins. The world was full of hate and prejudice. The crucifixion was a demonstration of love and sacrifice that was sorely needed. What a matchless spirit of care and devotion to our needs there is in "Father, forgive them; for they know not what they do."

We can see then that Jesus accepted death on the cross in order to show the love of God for men. There were other reasons for his accepting the cross but this was an important one. Yet death on the cross did not put an end to Jesus. His disciples were afraid it had. They were very heartsick and discouraged when he was laid away in the tomb. But he broke the bonds of death and came back to them, giving them greater faith and power. I cherish the resurrection as the most hopeful incident of the Bible. Jesus conquered death and, when we are worthy of his power, he can conquer all things for us.

With the disciples that was true to a remarkable degree. They could heal the lame and restore health to the sick. They could preach effectively though they had been regarded as unlearned men. They could talk the language of the many different peoples who came to Jerusalem. The early church had a wonderful power. Part of this power, no doubt, came from the association and personal contact of its leaders with Christ. However, there is good reason to believe that a large share of this power was bestowed by the abiding of the Holy Spirit.

This may lead us to believe that the early church had advantages that we do not enjoy. Yet this is not true. While there was an inspiration coming from a recent personal contact with Christ, it was more than offset by the difficulty of introducing a faith that was so radically different from anything men had been accustomed to. Today there are millions who know the Christian message, in part at least. And the Holy Spirit is just as available as it was two thousand years ago. Therefore let us go forward as did his disciples of old.

San Diego, Calif.

China and Russia

BY J. HOWARD MARSHALL

A graduate of Haverford College in 1926, Howard Marshall is an instructor on the University Afloat, now on its world-wide educational cruise. The following was written by him for "The Editorial Page," a small sheet which he and two or three others aboard publish from time to time in the interests of international understanding.—EDITOR.

WE HEAR a lot about the terrible "Russian influences" in China. Allowing for the fact that "Bolshevistic propaganda" and "Communitistic tendencies" are mere catch phrases employed by most unthinking people to damn without further argument any government or individual of which they do not personally approve, there is some truth in the statement that Russia, by being more fair in her dealings with China, has exerted a considerable influence, much of which has been beneficial, on this great country.

Soviet Russia has been the first state to allow Chinese courts full jurisdiction, thus doing away with extra-territoriality. She has been the first state to rearrange many of the worn-out treaties which, in the form of concessions, sold China's birthright for a mess of pottage. She has abandoned the gunboat policy which, carried on by most western nations including our own, wreaks a terrible vengeance on thousands of innocent people in reprisal for the acts of a few men.

Go into a Chinese town and you notice for sale not only Chinese goods but articles of obviously western origin such as boots, hats, neckties, thermos bottles, radios, flashlights, kitchenware and all sorts of small machinery. Look out across the Chinese hills and think for a moment on their resources of coal, iron, water power, oil and minerals. Here are markets, here are raw materials—a great field for commercial enterprise.

No wonder imperialists have been tempted. But the mistake western nations have made and are making this very minute, is to suppose that the arbitrary use of force, as represented by gunboats, extra-territoriality, antiquated commercial treaties and refusal of tariff autonomy can possibly retain the good will of Chinese buyers and sellers so necessary to permanent trade.

There may have been a time when mere force was an effective means toward browbeating China into economic and religious subjection. But that time is passing, if it ever really existed, the Boxer Rebellion being a direct result of such high handed procedure. Certainly at the present time, every imperialistic newspaper, every demand for more concessions and spheres of influence, every refusal to modify oil treaties that cheated the Chinese people and every new denial of tariff autonomy and the abolishment of extra-territoriality brings the Chinese that much more under the influence of the one western power that has acted toward her in a fair manner—Soviet Russia.

And every shell that makes its way into some Chinese town from some English, American or Portugese destroyer leaves not only death and destruction in its path but also a feeling of deep resentment of wrong done by western powers. How long are we to remain blind to the future welfare of China and our own best interests?

The Kuomintang—Center of Cantonese Strength

BY JOHN HARTE

As readers may recall, the writer of the following is an Irish Friend who came to this country a little more than a year ago. He has given special study to international conditions from the point of view of furthering world peace.—EDITOR.

CHINA is the center of international news today. We have read, with interest, William W. Cadbury's recent article from Canton, and his statement that the "present movement is very different from those that have gone before," exceeding in importance "the uprising of 1911, when the Manchu Dynasty was overthrown," is endorsed by many observers in China. There is no more apparent witness to his words than the elaborate measures the British Government is taking, as well as those of our Government, Japan, France, and other "interested" nations.

We have been hearing a great deal about the Kuomintang—the People's Party—of southern China, which had its origin in the genius of Dr. Sun Yat Sen, the leader who, though dead, daily inspires the South to concerted effort against the North, and against foreign domination and interference in China's domestic problems. It is not generally well known that the Kuomintang is more than thirty years old, although in its earlier days it was under another name. It has always been a radical party, so radical, indeed, that Dr. Sun Yat Sen, and many followers, had to flee from the country after President Yuan Shi-Kai had succeeded Dr. Sun to the presidential chair of the new Chinese Republic. So it was that Dr. Sun Yat Sen removed to Japan, and later visited the United States.

Much has been written of Dr. Sun Yat Sen's "Three Principles," and, indeed, Dr. Cadbury refers to them in his article. "The Three Principles of the People" are, in Dr. Sun's own words: "Government of the Chinese people, by the Chinese people, for the Chinese people."

In the January 1926 convention of the Kuomintang, the party asserted that the present unequal treaties should be cancelled, and that any nation that should voluntarily cancel its present privileges (unequal privileges) should, in the future, be treated as a "most favored nation." That China should be economically, as well as politically free.

The Kuomintang favors a Federal form of government. Each Province shall have its own constitution, and its own government. However, it shall be subordinate to the National Govern-

ment in the event that its policies should conflict with the policies of the National Government.

Each Province shall levy its own taxes, but shall contribute a certain amount to the upkeep of the National Government. There shall be a Governor over each Province, and he shall represent the Provincial Government, as well as the National Government.

Free speech is advocated; labor laws are to be enacted; labor organizations are to be encouraged, and, more significant, are to be protected; the sexes are to be equal.

Industrial enterprises of too monopolistic a character are to be taken out of the hands of the individual, and operated by the National Government. There is to be compulsory military conscription, and a navy.

General Chiang Kai-Shek, able leader of the Cantonese armies, is a firm advocate of the Kuomintang's program, and has declared that all foreign extra-territorial concessions, taxes, post-offices, and all foreign concessions, are to be abolished from out the land. China shall, indeed, be for the Chinese.

It is well to keep an unbiased mind on the relative qualities of the Northern and the Cantonese armies, and what they stand for. Both declare themselves for a united China, but declare that the only way they can obtain it is by the destruction of the enemy.

The Cantonese forces, under the influence of the Kuomintang, have learned that success can only come through unity, and the shelving of petty grievances, and as a united army they have swept over Central China until, it seems, all China is at their feet, and they are indeed the established government of the Republic.

It should be carefully kept in mind that the Cantonese army is now operating far from its base, and in a country whose inhabitants retain something of their loyalty to the North. "There is nothing that succeeds like success." As we write word has been received that General Chang Tso-lin, commander of the Northern armies, is mobilizing his forces, determined to defeat the Cantonese in their advance northward, or else be utterly defeated himself.

These are critical days in China.
Modoc Point, Oregon.

Aid Racial Minorities

DURING Queen Marie's visit to the United States public attention was repeatedly called to the persecution in Roumania of racial and religious minorities and of working-class and peasant organizations. Protests were directed to her through the public press by the Baptists, Jews, a group of theological students, the International Labor Defense and the International Committee for Political Prisoners. Nowhere in the Balkans is there such widespread and varied suppression of minorities and progressive forces as in Roumania. A careful investigation was made early in 1926 by a commission of three headed by Mr. Henri Barbusse, French publicist and author, who reports that "the persecution of the Jews and of religious minorities, particularly the Protestants in Transylvania and of the Russians in Bessarabia are notorious throughout the world and apparently have the backing of the Roumanian government. All sorts of atrocities are reported against these minorities by organized groups operating as Fascists." Committees of prominent men and women have been formed in Paris, Brussels, Geneva, and Berlin at the instance of the Barbusse Commission to collect money for the victims of what he calls "The White Terror in the Balkans." Protests to the governments are made by these committees and cooperation established with relief agencies. The Society of Friends has accepted the invitation to distribute relief for them in Roumania. The International Committee for Political Prisoners is the only group in the United States raising money and making protests on behalf of the victims of political persecution in Europe. Roger N. Baldwin is abroad as a representative of the committee and will personally make the arrangements to get American aid effectively into Roumania through the American Friends Service Committee.

The Sweetness of Life

BY ELBERT RUSSELL

IN John Woolman's Journal, toward the close of his account of his voyage to England, occurs a passage which contains food for much thought for us who try to live Christian lives under modern conditions:

"Some dunghill fowls yet remained of those the passengers took for their sea-stores. I observed the cocks crew coming down the Delaware, and while we were near the land; but afterward, I think I did not hear one of them crow till we came near the land in England, when they again crowed a few times.

In observing their dull appearance at sea, and the pining sickness of some of them, I often remembered the Fountain of Goodness, who gave being to all creatures, and whose love extends even to caring for the sparrows; and I believe, where the love of God is verily perfected, and the true spirit of government watchfully attended to, a tenderness toward all creatures made subject to us will be experienced; and a care felt, that we do not lessen that sweetness of life, in the animal creation, which the great Creator intends for them under our government."

This is a passage thoroughly characteristic of Woolman. He did not willingly diminish for his own enjoyment that sweetness of life for any of his fellow-creatures whether animal or human. He asked his wife not to send him any letters, while he was in England, by the public post. He had learned that the posts were often overdriven, causing death of the horses and he could not secure the joy of hearing from his loved ones at the expense of the suffering of the post horses. A good part of his life he abstained from the use of sugar, because it was a product of slave-labor. As he lay in York mortally ill with smallpox, he was asked if he would accept some medical attention. He replied that, "if anything should be proposed as to medicine, that did not come through some defiled channels or oppressive hands, he would be willing to consider and take it as he found freedom."

In this attitude Woolman was at one with all fine spirits—David, for example, who refused to sweeten his own lot at the jeopardy of his men. Once in the presence of his "mighty men," he expressed a longing for a drink of water from the well beside the gate of Bethlehem. The Philistines held the town, but three of David's heroes broke through their lines and brought their chief the coveted water. But he refused to drink it; he would not quench his thirst with the blood of his men!

In our complicated society it is hard for us who belong to the privileged classes, to avoid doing what these high souls refused; heightening the sweetness of life at the expense of the deprivation, poverty, sweat and blood of others.

Education, luxurious homes and furniture, clothes and food, the joys of travel, art, and leisure—how often men work in continual danger and live bare, meager lives in order that we may have the extra sweetness of these things in our lives! Perhaps we cannot wholly avoid such inequalities anymore than John Woolman could wholly avoid them. We can at least, like him, resolve to do all we can to give all classes equal access to "the sweetness of life;" and where our social system benefits us to the deprivation of others, to do our best to change the system. Woolman was not content to do without sugar as a protest against slavery's inequalities; he did his best to do away with the system of slavery.

It may be objected that we are mentioning only external and material things; that according to Jesus' teaching a man's life does not consist in the abundance of such things. That is certainly true and yet, as a practical fact, the enjoyment of art, education, literature and religious fellowship is, in our present civilization, largely conditioned upon the possession of wealth. We ourselves do prize these externals for their spiritual advantages; we would not willingly renounce them; and therefore the Golden Rule requires that we share them as fully as possible with those who otherwise would not enjoy them. A political and economic system which makes the Golden Rule impossible is not one in which the fellows of Woolman and the followers of Jesus can acquiesce.

Duke University, Durham, N. C.

A STIRRING CALL FOR A MINISTER

Foreign Board Secretary "Tells Friends in America" on Behalf of Jamaica

I have heard this request again and again as I have mingled with Seaside and Amity Hall Friends in Jamaica: "Please, Mr. Secretary, tell Friends in America that we want a minister. We need a minister to help us. We need someone who can call on our members and shepherd the flock. We want someone who can be one with us. Please send us a minister soon." When I asked the people what kind of a minister they wanted, they replied, "One who knows God. A man who is spiritual. Someone who knows his Bible. A young man, please. A minister who is filled with the Holy Spirit."

Every day that I have been at Seaside new evidence has been brought to my attention that these Friends do need an American minister. The church looks back to the helpful, wholesome, spiritual ministry of Evi Sharpless, Arthur Swift, Milo S. Hinckle and others. Since Milo Hinckle's departure in 1925, this field has been without a minister.

As I have studied the church here and its field of activities I have fairly tingled with the immensity and real worth of the opportunities on every hand. To begin with, Happy Grove School is here on the same grounds with the chapel. Eighteen girls and twenty-nine boys are in the boarding departments. They are vigorous in body and mind and need the spiritual help that a properly qualified minister can give. A man who understands and loves young people could help in the shaping of the lives of these pupils.

Then there is the church with a possible average attendance that would crowd the two hundred mark. To minister to the varied needs of those who come together for spiritual nurture, for chastening and purging, for comfort and guidance, is an alluring task. A simple, practical, deep, teaching ministry is sorely needed. I know from one experience the thrill that comes to one who is permitted to bear a message to these people.

About Seaside there is a large community of people, many of whom could be won to Christ and drawn into the church if there were only a minister here to direct the pastoral activities of the meeting.

One of the most important and alluring pieces of work here has to do with the development of the church itself. When Evi Sharpless came, there was no Friends church. Today there are many who bear the name Friend. They have been gathered into monthly meetings and are making progress toward self-propagation, self-government and self-support. To help the members in a continuous, constructive pro-

gram of evangelism, to help in preparing a discipline, to assist in working out the plans for a yearly meeting in the future, to lead the members to a full acceptance and faithful discharge of their stewardship obligations, to tactfully draw out and direct into useful channels hidden talents and latent abilities—all of these things and more offer to some Friend a wonderful opportunity for a rich fruitful ministry.

Jamaica is unfortunate in having a good deal of formalism and ranterism in religion. Many teach and believe that all who are not baptized with water will be lost. Many repeat set phrases and creedal statements without knowing of the realities of a religion of the Spirit. Many profess but fail to live like Jesus taught his followers to live. Some teach the necessity of observing the seventh day and other foolish, worn-out and useless trappings. The "tongues" people are found here.

With all these things, there is need for the Quaker emphasis upon the new birth, the experience of Christ in one's life as a cleansing, keeping Savior, Friend and Master, the baptism with the Holy Spirit, the constant partaking of an inward communion, service, and the daily living out of the inward experience of God in the life.

In addition to these opportunities for service that await the right man, there is a wider field of endeavor. There are great sins that need to be overcome. The liquor business is a curse in the Island. Immorality and illegitimacy run riot. Many little children are growing up in the midst of an environment that is degrading.

Economic wrongs go on largely unchallenged. More is thought of profits from fruit than of the lives of the laborers. To overcome these glaring sins will require time, study, untiring effort and the practical application of Jesus' teaching to the root causes of the sins. This is enough to set forth the urgent need for a well trained young man of vision, consecration and spiritual power.

Seaside and Amity Hall Friends are ceaselessly and earnestly praying the Lord of the harvest to call and send forth the proper Friend for this ministry. I am hoping that every Friend at home who may read this article will join with Jamaica Friends in a service of intercession that the need may be met.

B. W. B.

AMERICAN FRIENDS SERVICE COMMITTEE

WILBUR K. THOMAS,
Executive Secretary

Correspondence and remittances,
20 South 12th Street

Clothing shipments,
15th and Cherry Streets

PHILADELPHIA, PA.

MISSIONARY ACTIVITIES AT VICTORIA

Rebecca Parker Writes of School and Church Work and Holiday Festivities

I enjoy, my cooking class very much. There are ten girls enrolled and we meet twice a week. Yesterday they made omelets and were so pleased when they came out puffy and turned without breaking. They were quite disappointed, however, when I told them the omelets must be eaten immediately or they would fall, for they wanted to take them home to show their mothers. They take nearly everything home. One girl asked me yesterday if I wouldn't please teach them how to make those little things that Miss Pickett had served a few times. She meant griddle cakes, for Miss Pickett has used these with syrup sometimes for desert. There are so many, she could not possibly make enough cakes to serve at breakfast as we Americans eat them.

CELEBRATING CHRISTMAS VACATION

The girls were delighted at Christmas time with their cookies and candy. We made little cup cakes and iced them, decorating with gum drops cut and arranged to form flowers. They hardly tasted the candy, they were so anxious to save every piece to take home for Christmas, and it did look pretty when they had the cakes arranged in paper cups and fancy boxes. One girl sent hers by mail to her mother in Tampico. She said, "They are not going to believe I really made that." I hope to teach them how to make bread, as it is the custom to buy all white bread, which adds to the cost of living considerably. Bread costs twice to three times as much here as in the States.

Miss Lee came down from Matamoros to spend Christmas vacation with us and in particular to attend a special meeting of the Mission. We were all overjoyed to see her for it has been a year and a half since she left Victoria. We joined with the boarding school students who had remained during the holidays, in celebrating both Miss Lee's arrival and little Douglas' birthday, the twenty-eighth of December. They tell me here that he should be named "Innocent" because he was born on St. Innocent's day. It is a very general custom to name the children for the saint on whose day they are born. The celebration took the form of a "merienda," which consists of Mexican chocolate and sweet bread, but we had several kinds of sandwiches, cookies, and of course the birthday cake with three candles. During Miss Lee's short stay we had several meals together for we all wanted her. It is delightful to see how people appreciate Miss Lee. So many came to call on her, bringing her tamales and other remembrances, while several took her auto rides. One family took her to Guemez, eighteen miles away, where we have many friends

and a small congregation, to see an old blind auntie whose nieces and nephews had been in Miss Lee's school, and some of whose grand nieces and nephews are in our school now. She has worked here nearly forty years and it does one good to see how they all love and appreciate her. We often feel our efforts are not appreciated, but Miss Lee's service is bringing its reward, and parents who were in school here are now bringing their children to be under Miss Pickett's wise care.

This year our Ladies' Society has taken on a new work. Each month we have had a mother's program. Several times doctors of the city have addressed these meetings and given practical advice to the mothers on health for their family and the care of children.

VICTORIA CHURCH LOSES PASTOR

Our pastor and wife had to leave for Monterrey just before Christmas. They were both in very poor health and felt that a change of climate to that which they had been accustomed was necessary. Since then the women have been taking on the responsibility of family visiting which the pastor and his wife had done. Victoria is a city of eighteen thousand and members and interested friends are scattered all over it. When we start out it is a long tramp over rocky streets, but the friendly chat and feeling of comradeship gained from each stop gives inspiration to keep on.

Our Christmas program was very pretty. A number of traditional Christmas carols have been translated into Spanish. These were used in the program and the closing number was a tableau of Mary and Joseph with the Child in the manger, surrounded by the shepherds, while a mixed quartette sang "Silent Night" without accompaniment.

FINISHES CONCERT TOUR

As the concluding engagement of his eastern concert tour in behalf of our Indian mission work in Oklahoma, Francis Philip Frazier appeared in Richmond, February 12, under the auspices of the Young Friends organization of Whitewater Quarterly Meeting. Introductory to his program he spoke of the personal pleasure he had on thus helping to celebrate Lincoln's birthday. He explained that his grandfather, an Indian chief, was imprisoned for rebellion against the government and was pardoned by President Lincoln. This act of kindness so appealed to the prisoner that it led to his conversion and he became a minister of the gospel. Wherever Philip Frazier goes, among non-Friends as well as among Friends, he arouses keen interest in the progressive, constructive work which the Fraziers and our other workers are accomplishing in Oklahoma.

Are we going to think about others, or are we going to be absolutely selfish, merely caring for our own whims or indulgences? That is the way Christ's test comes to us.

—ROBERT E. SPEER.

AS SEEN BY A COLLEGE PROFESSOR

An Appreciation of Friends Work in Jamaica and Its Real Significance

The lure of the tropics has long been upon me; so when Willis Beede planned his trip to Jamaica and suggested that I accompany him, the temptation was too great to be resisted. I expected while on the island to be able to see something of the work of Friends; but was not prepared for the hospitality of Jamaican Friends, which began with a large delegation which met us at the steamer and extended throughout my stay on the Island. Through their courtesy I had opportunity more efficiently to study the vegetation which abounds in tropical profusion; was initiated into the mysteries of an array of tropical fruits which heretofore had been to me only names with a seductive sound; and was enabled to observe the intimate life of the people of Jamaica, to see what was being done thru the work of Friends and to have opportunity to attend and participate in a number of meetings.

It was my privilege to attend three Christmas programs—at Port Antonio, Albany and Trinity—and a program at the close of the term at Happy Grove School. I was much impressed with the dignity and seriousness with which these elaborate programs were carried out and the high degree of ability exhibited in their performance. Willis Beede and I were also privileged to attend a concert in Kingston in which a heavy program from Handel and Mendelssohn was rendered in an extremely skillful way by a chorus of about 120 voices, supported by an orchestra of about 60 pieces. All the talent was native and practically all the musicians were colored. These programs did much to impress us with the high degree of ability possessed by these people and the value of any work leading to the betterment of their condition.

Being a teacher, I was naturally particularly interested in the educational work. I was especially impressed with Happy Grove School. Here boys and girls are being given a fine, Christian training under the leadership of Montclair Hoffman as principal and Luella Hoover as lady principal. The work of the school is very highly regarded in educational circles on the island and Friends have the opportunity to do a piece of work that can be of great influence for good, not only in Friendly circles, but upon the whole educational system of Jamaica. As is the case in many places, the educational system of Jamaica is not well coordinated with the life and need of the people. With adequate financial support a careful study of this problem would enable the school

to do pioneer work of great importance in meeting the educational needs of the Island. I regard the continuance and growth of this school as being of paramount importance for the future of the work of Friends in Jamaica. Its graduates are going to colleges in America and in England for advanced training, in order to prepare themselves to return to Jamaica to be of service to their own people. Katherine Kisson, a graduate of Penn College, will soon graduate from medical school; Montclair Hoffman, principal of the school, is a graduate of Howard University—a government school for colored people at Washington, D. C.; Clarence Webb-Harris, who had a year at Earlham is soon to return from Oxford College in England full of plans for higher education in Jamaica; Charles Vincent, a graduate of Friends University and his wife, Mabel Parboosingh Vincent, who was at Penn College two years, are doing notable service in pastoral work; Harold Ballysingh, of the present Senior class of Earlham College is to return to Happy Grove School next year as instructor; Osman Pitter, a graduate of Haverford College, who is teaching at Happy Grove this year will enter the Medical School of the University of Pennsylvania in the fall; Ivan Parboosingh is a member of the Sophomore class at Earlham College and is taking a pre-medical course. Other pupils of the school look forward to education for lives of service.

My heart was touched more deeply, perhaps, by the children at Lyndale Home, Sada Stanley's orphanage for girls at Highgate and at Alma Swift's home for boys at Buff Bay than by anything else that I saw. At Lyndale, thirty-six bright girls are being taught to do all kinds of housework and are being prepared to establish Christian homes of their own. Miss Stanley has recently completed a three-story wing on the old plantation-house which shelters the children and has shown wonderful skill in making a little money to go a long way. She is accumulated a fund for painting both interior and exterior. Former residents of the orphanage, now in homes of their own, have contributed to it, no doubt at much sacrifice.

Lyndale Home is beautifully situated among banana fields at an elevation of 1000 feet, out of the malarial zone; but Mrs. Swift's home at Buff Bay is not so fortunately located, the grounds being flooded during the frequent torrential rains. Adequate funds would permit the moving of the home to more suitable grounds and the more satisfactory equipment of the home for the care and training of the two dozen bright boys. Living is cheap in Jamaica. Abundant nourishing food for growing boys and girls can be supplied at low cost. Your missionary dimes and dollars are carefully expended and go a long way to nourish the bodies and minds of these boys and girls, who have been

rescued from lives of poverty, disease and degradation.

Friends should be proud of their work in Jamaica; but they should also realize their responsibilities. Our workers have been there for many years. Some have given almost their entire lives to the work. Undaunted they have passed through earthquake, hurricane and pestilence. With patience and joy they have carried into darkened places the light of the Christian message. Their efforts have borne fruit. The native church is struggling to its feet. Let us not fail of the support that is so urgently needed. Work should be extended, not curtailed, but lessened support makes curtailment necessary. Friends have put their hands to the plow in Jamaica. Let us not turn back!

MILLARD S. MARKLE.

Earlham College.

PROMOTING PEACE WORK

The Peace essay contests carried on in the Oakland Public Schools were largely the result of work done two or three years ago. Six of Oakland's larger schools, covering grades 5-9, took part last year. The essays were judged by a committee of teachers and 33 blue and red cards were awarded to the scholars receiving first and second prizes. Some 1,200 scholars took part. Sue L. Spratis, Director of Upper Elementary Grades and Patriotic and Civic Activities of the Oakland Public Schools has written to William C. James of Berkeley, Chairman of the Peace Committee "And now about our future policy regarding peace teaching. You will be happy to learn that the teachers of Oakland have incorporated in their courses of study in English, for grades 5-9, a section entitled: "The Teaching of Peace Ideals," which includes the plans followed during the past three years in carrying on the Peace program so splendidly begun under the direction of the Committee of the Society of Friends which you represent. We feel greatly indebted to the Society of Friends for this contribution to the educational program of the Oakland Public Schools. This work on Peace now becomes a regular part of classroom instruction. It seems, with such splendid provision made for such instruction, that it will not be desirable or necessary to carry on special work at a special time in this subject. The result of our pioneer work in this field is now evident in a permanent program of classroom procedure." The work in Berkeley was that accomplished by Mary Underhill Hall, who teaches at the Francis Willard Junior High School. She is a member of the Friends Peace Committee.

GOING ABROAD?

Plan that trip abroad for this summer. Make your reservations now for the European Land Cruise. A six weeks' tour by special train of nine countries in Europe. Special excursions by boat and auto included. Write for information, Margaret E. Jones, Moorestown, N. J.

A STUDENT HOSTEL IN GENEVA PLANNED

Bertram Pickard Sums Up Purposes of Quaker Hostel—Other A. F. S. C. News Notes

The International Quaker Student Hostel in Geneva is to open sometime this year. The house has been selected and Bertram Pickard writes that it is very pleasantly located in a large garden on the outskirts of Geneva, within easy access of the town and with a magnificent view southward to the Geneva Mountain, Le Salve. There will be room at the Hostel for ten students, and as many countries are being invited to send representatives, early application should be made by those who wish to enjoy the unique educational facilities offered.

The Foreign Service Section has agreed that American Friends over 24 years of age, who are preferably graduates of Friends Colleges and who intend to go into some form of international service, are eligible for registration in this Hostel.

Geneva is peculiarly adapted for international studies of every kind. In addition there are excellent facilities for specialized education. The new Institute of International Relations will open in October 1927, with M. Paul Mantoux, until lately chief of the Political Section in the League Secretariat as Director. The chief purpose of the Institute will be to assist post graduate research students.

Then the University of Geneva, with about 1000 students, offers particularly strong courses in the fields of social and economic sciences.

The Institut Jean Jaques Rousseau should interest those who want to combine language study with a study of modern education methods. There is no other school similar to it in Europe. It was founded in 1912 and has rapidly become an international center for research work in Child Study and Experimental Pedagogy. Students have come there from forty different countries. Full opportunities are afforded them to do practical work, such as the psychological examination and testing of children, psychological clinic work, work in connection with the Juvenile Court, etc.

Bertram Pickard has excellently summed up the reason for a Quaker Student Hostel in these words: "The *raison d'être* of the Hostel in Geneva is not only to bring a succession of younger Friends where they can receive the finest technical equipment in internationalism, but to bring together under one roof a group of young Friends from different countries where they will receive every encouragement to think and talk about the problems and service of contemporary Quakerism and where they will inevitably be stimulated by the coming and going of Friends from different paths

of Europe and America, most of whom are taking a leading part in one or other of the Quaker fields of service."

Plans are now shaping up satisfactorily for the Student in Industry group to be sponsored by the Home Service Section in Philadelphia this coming summer. The purpose for such a group is primarily to afford an opportunity for those interested in human relations to find out by actual experience some of the many difficulties arising out of the adjustments of the workers to their industrial environment. Members of the group will meet in Philadelphia for a weekend conference June 25-27. Following that they will find their own jobs in Philadelphia industries, and make arrangements for their own living accommodations. They will live on the wages they earn, and for a ten weeks' period attempt to study through their own experience some of the industrial problems facing employer and employee.

The group will be under the leadership of Anna J. Owers, a Philadelphia Friend, who was director of a similar group three years ago. She will have the assistance of an advisory committee consisting of C. Canby Balderston, of the Department of Geography and Industry in the U. of P., Ernest L. Brown, Factory Superintendent of Brown and Bailey Company, Philadelphia, and Sarah Fredgan, a graduate of Brookwood Labor College and at present Financial Secretary for the International Pocketbook Workers Union.

We are recruiting members for this group from eastern colleges. Men and women of any race who meet the requirements—excellent health, Junior, Senior, or graduate standing; some courses covered in economics, labor relations or sociology; and the desire to share in the building of a better social order—are welcome. They must realize, however, that these projects are not adventures. They will involve for many students difficult adjustments to new ways of living, and will tax the grit and resourcefulness of each member.

The fame of the International luncheons in Geneva encouraged Alfred Lowry and others connected with the Friends' Center in Paris to make similar plans, and the first luncheon, held in January, was a great success. Eleven nationalities were represented. They hope to hold these luncheons every month.

Daniel Oliver's friends from far and near have responded most generously to our request for contributions of clothing to be sent to him for his work with the refugees. The warehouse has been literally packed with boxes and bundles, representing contributions from all over the U. S. Thirty-seven bales are ready for shipment at an early date, and there are still between 150 and 200 packages waiting to be sorted and bailed.

HOSPITAL TRAINING FOR AFRICA GIRLS

Countless Opportunities Open For Gospel Service Through Medical Work

During the past three months we have done more intensive teaching of the hospital boys and girls than has been possible previously. I have been conducting special classes for the girls three times a week in addition to the classes we have for the boys and girls together. The girls are as eager to learn as the boys. All are keeping notebooks and while the boys who are in the Normal Training School have had some experience in keeping notebooks, it is new to the girls; but they are trying and the results are very satisfactory for a beginning. We were talking one day about the red and white corpuscles in the blood and the work of each when one of the girls asked if there were white corpuscles in the blood of the black people as well as in the blood of white people.

ELIZABETH NGAGI MAKES RECORD

Elizabeth Ngagi is a lame girl who was in the Girls Boarding School at Lirhandu for several years. She has been at the hospital at various times for treatment but took little interest in the work until a few weeks ago when she came to us with the request that she wished to work at the hospital. She is applying herself to the work here very nicely and I have been pleasantly surprised by the change in her attitude. Recently she brought a brief message in the meeting which is held each morning at the hospital. Pobai Mungole, another of our hospital girls has shared the responsibility for these meetings for some time. We are glad to have another girl taking her place in them as well. Pobai Mungole very often goes to out-schools on Sunday morning to preach and preaches here at Kaimosi from time to time. She was chosen as one of the speakers from this district to the Annual Prayer Conference at Kyavakali in October.

We have started a class in hygiene and motherhood training for girls from eight to twelve years of age. They come to the hospital once a week. These girls are all nurse girls for babies so there is ample opportunity for present application of right methods as well as preparation for the future.

Musa, the four year old son of Stefano Shimergero, has been having malaria. He is better now but we still want him to have quinine every day so he comes to the hospital alone each morning for his medicine and goes home as soon as he has had it.

A little girl came to us from Lirhandu some weeks ago. Her father came with her and stayed until she was well enough to go home with him. Dr. Bond operated on a cyst on her eye and she recovered.

A two weeks old baby was brought to us some time ago with both legs badly

burned. She had been left in a hut alone near the fire, and in some way her legs got into the fire. Her mother waited several days before bringing the baby to us. The babe yielded to treatment readily and the burns healed but the legs were badly scarred. One of the hospital boys talked at length to the mother; first, because she had left the baby alone so near the fire, and then because she had waited several days before bringing the child to the hospital.

There are countless opportunities to reach the people with the gospel message through the medical work and we wish you all might share more largely in this service for the Christ.

MARGARET R. PARKER.

IT'S SPROUTING!

Related Membership Idea Finds Good Ground.

The following letter was written in reply to an inquiry from a Yearly Meeting Executive Secretary.

Dear Friend:

We appreciate your letter saying that you are urging the use in your Yearly Meeting of the Unrelated and Related Membership chart idea published in THE AMERICAN FRIEND of February 3.

Your inquiries are to the point: viz., "May we fill a square for both husband and wife if the payment comes only through the husband?" "In a family group, if the father pays for all or, at least, for the minor children, may this be counted as each child paying?"

Of course, the ideal is for every man, woman and child to be related to the active work of the church by paying into its treasury as well as worshiping and serving otherwise. The golden time to begin this teaching is in the Bible School among the children. For instance, in one of our most progressive schools the boys and girls use duplex envelopes containing support for the Sunday School and outside benevolences. These children are learning by actual practise the same systematic method which is used by the adult members of the church and would thus qualify for the related membership.

However, we must not be too dogmatic as many Sunday Schools have not yet adopted this plan. Perhaps, in this try-out, each congregation might develop a chart according to its own preference and report what rules were followed. In this way we shall discover what is most agreeable in different localities. This will be part of the progress in the great purpose of relating old and young in a constructive way.

We are taking the liberty of publishing this reply (without your name) in THE AMERICAN FRIEND for the benefit of others.

Wishing you and your Yearly Meeting success in this very practical undertaking, I am

Very sincerely,

(Signed) EDGAR T. HOLE.
for the Promotion Committee

DOLL MESSENGERS ON WAY TO JAPAN

Reported from the Philadelphia Office of American Friends Service Commission

Already 5000 American "Doll Messengers of Friendship" are on their way to Japan. This is the first shipment of these doll messengers which are being sent from America to Japan to take part in the famous Japanese Festival of Dolls on March 3rd, at which time the families bring out treasured dolls and for three days the little girls celebrate the festival in honor of home training and household ideals.

Religious and education leaders all over the United States enthusiastically accepted the plan of sending these doll messengers, seeing in it a remarkable project for cultivating international appreciation between the children of East and West. The Japanese Department of Education, through a special committee, will welcome the dolls and distribute them through the public schools.

As many Friends all over the United States have shared in this plan, we thought they would be interested in knowing that the American Friends Service Committee received over 125 dolls which have been re-packed by Elizabeth G. Marot and her assistants for shipments to Japan.

Perhaps there were a number of doll parties in the different schools and communities. We had a very successful one at Philadelphia under the auspices of the Friends' Foreign Mission Society in December, when over 200 children from Friends schools in the vicinity of Philadelphia gathered to see the dolls and to take part in a short program. Letitia Penn from Fallsington; Rebecca, in Quaker grey, from Wilmington; Elizabeth Haddon, from Haddonfield; Margaretta Alsop, Esther Rhoads, Grace Coolidge, George and Martha Washington, were some of the little messengers in whose honor this farewell party was held.

Each doll is to carry her tiny passport giving her name and the name of the child or group that has dressed her and prepared her for her journey, and also a message of goodwill written by the children themselves. Most of the dolls will be given to the care of individual families and children in Japan. The forty-eight most attractive looking dolls which represent the forty-eight states are to be placed in the Imperial Museum in Tokyo for a permanent record of this unique adventure.

We read of another farewell party which was held in the Hotel Plaza, New York. One thousand dolls were there and the spirit of friendship was in the air as hundreds thronged to this party and realized that the smiling faces and gay costumes of these dolls bore silent testimonial to the joy that was theirs in being sent to Japan by the children of America as ambassadors of goodwill to that distant land.

UNITED BUDGET THERMOMETER

ACID
TEST TUBE
FOR MONTHLY
OBSERVATION

PRAY AND
LABOR
FOR THE
RISING
LINE

FORMULA-
FAITH AND WORKS
EQUAL PARTS

MAR
FEB
JAN
DEC
NOV
OCT
SEP
AUG
JUL
JUN
MAY
APR

GOAL \$151,653.¹³
MARCH 31ST
1927

\$125,000.

\$100,000.

\$75,000.

\$50,000.

\$25,000.

ZERO APRIL 1ST
1926

Leesburg, and in the afternoon led by Russell Burkett, Xenia pastor, launched the sessions in the right spirit. Other features of the program were: 1. An exhibit of D. V. B. S. hand-craft and Forum discussion on this subject by Ethel H. Wall, in the hope that other schools may attempt this project this year. 2. Address, The Master Teacher, by Wendell H. Farr, Professor of Biblical Literature at Wilmington College, 3. The Calendar's Climax, by O. Herschel Folger, pastor at Wilmington, making an appeal for Decision and a forward step at Easter time, as the climax of all our work of Religious Education.

Not the least significant was the pitch-in pot-luck, at the noon hour. In the absence of the chairman of the Yearly Meeting Committee of Religious Education, C. Grant Fairley, who is wintering in a sunnier clime, the "wheel" was held and directed by Clyde O. Watson, Executive Secretary of Wilmington Yearly Meeting. The weather was delightful, the food delectable, the addresses inspiring. We shall continue to meditate upon the challenges the messages contained.

SOME HOT SHOTS

"There is danger of too much teacher and not enough leader."

"A conscience that is pure elastic is likely to stretch too far, and if stretched too often is likely to stay stretched."

"A correspondence course in swimming, or a correspondence course in God is not effective education."

"In dealing with young people we need to remember that Jesus was a man of laughter and acquainted with joy."

"Soul culture is our business."

"Every one is attracted by abundant life in nature, in people. One who has the abundant life of the Spirit is radiant, and those who come in contact feel it."

"Jesus is the master teacher because he believed in the infinite possibilities in man; even though man disappointed him, he still had faith in man."

"Jesus is the full-length portrait of what man should be."

MESSANGER OF GOODWILL

On her way home from Mexico where, in company with a group of representative citizens and leaders, she had been spending a month in the study of the Mexican situation, Carolena M. Wood stopped off in Richmond on February 14, and gave to Friends in different groups a very illuminating report of her impressions. She was well favored in presenting the situation in so comprehensive and impartial a manner as to give her hearers much new light on various phases of difficult problems involved. Carolena Wood thus gave further evidence of her unusual capacity to serve as an ambassador of understanding and good will, and we trust that she will have many opportunities for conveying to the public generally the message which she brought to Richmond Friends.

MID-YEAR CONFERENCE AT WILMINGTON

Prepare a feast, then advertise, is the terse policy of the Committee on Religious Education, Wilmington Yearly Meeting, for the Mid-year Conference which is held in February. We are still "smacking our lips" over the feast of February 15. Wm. J. Sayers, pastor at Muncie, Indiana, Friends Memorial Church, with his wife Flora T. Sayers were the "imported" attractions. Wm. J. gave two addresses, "Training for Service" and "The Boy and Girl," in his

inimitable style and flavor, and Flora Sayers spoke on the topic, "The Home Base," in a very forceful manner. One half hour of the Conference was given to group discussion. Bertha Richcreek, teacher of the week-day school of Religious Education in the city of Wilmington, had charge of the Children's Division; Flora Sayers conducted the Young People's Division; O. Herschel Folger and Wm. J. Sayers led the Adult Division. This period of discussion was very helpful. The morning devotional services conducted by Alonzo Cloud, pastor at

EASTERN CONFERENCE GOES TO GUILFORD

Young Friends of North and South Will Meet in North Carolina Next August

For the first time in the history of the North Carolina Yearly Meeting of Friends the All-Eastern Young Friends Conference will be held at Guilford College August 8 to 14. The North Carolina Conference will be joined with the Eastern Conference into one big gathering including the following Yearly Meetings: New England, North Carolina, New York, Baltimore, and Philadelphia. The Canada and Ohio Yearly Meetings, although not members, will be invited to attend.

Charles Coble, president of the Young Friends' Activities in North Carolina, has just returned from a committee meeting in Philadelphia, and while there was instrumental in bringing the conference to Guilford. This committee which met in Philadelphia worked out many of the details of the conference and appointed all the important committees.

The theme of the convention will be "Quaker Youth and Problems of Today." The big purpose of the gathering is to create a still greater spirit of unity and harmony among the younger Friends of the North and South. There will probably be five classes taught which, broadly speaking, are as follows: Religion and Science, Race Relations, Peace Relations, Industrial Problems, and Quakerism.

The officers for the conference were elected as follows: Howard Yarnall, chairman; Charles Coble, vice-chairman; Elizabeth Biddle, secretary; Scott Parker, treasurer. On the program committee are, Rebecca Biddle, Frances Osborne, Edith Hill Hendricks, Lindsley Noble, Curtis Newlin, Mary Wright, and Lewis Moon. Byron Haworth, field secretary for North Carolina, will be in charge of the general arrangements for the conference.

The Guilford College officials have announced that they will cooperate in every way possible to make the conference a successful one. Over one hundred delegates are expected to attend from out of the state and North Carolina expects to have a good two hundred, making a total attendance of 300 during the conference.

NEW YORK CITY NOTES

The meetings are held under a deep sense of loss in the removal by death of seven valued Friends during the past few months.

In the mid-week meetings regularly held in the 20th Street Meetinghouse on Wednesday evenings, not otherwise used, the theme for study has been "The Religions of the World." Supper is served. A period for worship is followed by the subject chosen.

In Brooklyn, the mid-week service is held on Thursday evenings. After supper, various committees hold their meetings then all assemble for worship, or for special programs. The Friends of the Other Branch have had Wm. J. Reagan of Oakwood School address their Tea-meeting held in Schmerhorn St. Brooklyn, and have had Dr. Alex. C. Purdy of Hartford Theological Seminary give a series of very inspiring, helpful lectures upon "Finding God."

The Evangelistic Committee of New York Quarterly Meeting is very active in promoting evangelism through "Group Meetings." They have held meetings of "All who bear the name of Friends and friends of Friends," in three homes in northern New Jersey, and in one home in Westchester County. The attendance and spiritual interest has been encouraging and gratifying. Invitations from other outpost communities have been received.

A. Gertrude Jacob has given graphic descriptions of her experiences and observations in a recent trip around the world. Her life in China, and descriptions of visits to Friends and their meetings were of special interest. Augustus T. Murray of Leland Stanford University, Calif., has been in acceptable attendance at the various meetings, and has given a most illuminating lecture upon "What is Revelation."

The beneficent work of the Friends Adult School in New York entered its twenty-second year, the last Sunday in October. The average attendance on Sundays has been 143, and Monday nights 75. This method of evangelism reaches the entire man in a very real sense: *physically*—providing rolls and coffee, at the two meetings each week, tickets for food and lodging, clothing and work; *spiritually*—Gospel messages, singing, direct personal conversation, distribution of Gospel portions, tracts, etc; *educationally*—special instruction and free discussion of economic, mechanical international, civic and political problems, magazines and varied literature to read, stereopticon lectures, moving pictures and Thrift Club, where ten per cent is paid on all savings; *socially*—opportunity for self expression, suppers, entertainments, brotherly fellowship, The Golden Rule Club and Catch-My-Pal Temperance Band.

During the past three months, 8424 have been aided in various ways, 124 garments given, and 34 helped to get work. Such work as this commends itself to the consideration of Friends in all American cities. This method of evangelism should be tried.

If a natural choice between drunkenness and sobriety were possible I should leave the people free to choose. But when I see enormous capitalist organizations pushing drink under people's noses at every corner, and pocketing the price, whilst leaving me and others to pay the colossal damages, then I am prepared to smash that organization and making it as easy for a poor man to be sober if he wants to as it is for a dog.

—BERNARD SHAW.

THE TRAINING CAMPS AT LAKE GENEVA

Statements of Appreciation By Three Young Friends Who Have Attended

The International Council of Religious Education conducts camps, one for boys and one for girls, at Lake Geneva, Wisconsin, Geneva Glen, Colorado, and Winnepesaukee, New Hampshire. An increasing number of Friends Young People are attending these camps where they receive training in Christian Leadership. The camps extend for ten days each summer, and the course is completed in four summers. If interested, write your State Sunday School Council. The following are from some who have attended:

"Words are a poor excuse, when trying to express oneself in regard to anything concerning Lake Geneva. To me, one of the most wonderful experiences, was that of the closeness of our Heavenly Father. Everything on the Hilltop seemed to speak of him. After having spent two such weeks there we were determined to enter the valley again as better servants of the Master Leader. Down in the valley our lives seem much more worthwhile, with visions of the needs and opportunities to help others find the finer things life has in store for them. Life seems more beautiful, and doubts more easily vanish. In the daily walks of life, memories of Lake Geneva are ever helpful and present."

NEVA G. QUAINANCE.

Latimer, Iowa

"Geneva has meant a lot of fun and a heap of real living. It has meant comradeship with the finest girls, in Christian work, and the forming of friendships that will mean much. It also means that Christ still walks and talks with men; that our Sunday School was not meeting the need of our young people but that it was up to us to help it do so; that a real Christian needs to do not so much talking but much living if he would go the farthest. It really means the discovery of the meaning of Luke 2:52."

ESTHER STRANAHAN.

Fremont, Ohio.

"It is almost impossible to explain the Geneva Spirit, as there is something intangible about it. The very atmosphere at Camp seems to raise one's ideals and keep them high. To me Geneva means friends, fun, ideals, and vision. At Camp we girls lived, hiked, swam and studied together, so of course we became real friends. But above everything, we received training—training for Christian leadership. I believe that the memory of the quiet Hillside, with the sunset colors reflected on the lake before us, is a beacon light for every camper and a guide along the High Way."

LUCILLE RICH.

Oskaloosa, Iowa.

Service Committee Sketches

IV.—Germany

It is very difficult to attempt to describe in a few words, in this series of historical sketches, the work of the American Friends Service Committee in Germany. The intense need of the women and children, starved through the years of the Hunger Blockade, the prevalence of tuberculosis, the utter lack of proper food, the hopeless despair among the people, who could not understand why they were considered so different from other people, nor why the food blockade was continued during the months of the armistice, made it a stupendous task, spiritually and physically, for the Society of Friends. We find from the records this "minute" passed at a meeting held in Devonshire House, London, on July 4th, 1919: "We are thankful to learn that the following members of the Religious Society of Friends are now proceeding to Germany under a sense of the need which exists for mutual friendly intercourse and fellowship between those who all belong to the same great human family and who have been separated during these sad years of war." The group referred to included Marion C. Fox, Joan M. Fry, J. Thompson Elliott and Max Bellows, from England, and Carolena M. Wood, Jane Addams and Dr. Alice Hamilton of America. They were to make arrangements in Germany for the distribution of Gifts of Love, in the form of food, clothes and other necessities collected by Friends and others in England and America. These people reached Berlin just one week after the Peace Treaty had been signed and since then Germany has certainly been a Quaker outpost.

They found an appalling condition of malnutrition among the people—old and young. But, of course, the children were suffering the greater hardships, and rickets and tuberculosis were taking their toll among thousands of innocent sufferers. They visited many of the cities and towns in Germany, and everywhere the situation was the same. And not only were they suffering physically but, quoting Carolena M. Wood, "the result of this physical undernourishment on the mental and spiritual life of the people is, of course, profound. They say again and again—'We are hopeless.' Still upon these hungry bodies and tired souls press the most tremendous problem of reconstruction in business, church and government." American Friends contributed at this time \$30,000 to buy milk, bacon and sugar, and these supplies were distributed in 15 of the most needy cities of Europe. For some months Friends were the only organization which dared to advocate this kind of work.

Then in the following November came a remarkable opportunity for the A. F. S. C. Herbert Hoover, Chairman of the American Relief Association, asked Friends to extend their work in Germany to include

a wide program of child-feeding similar to that already being carried on by the A. R. A. in other European countries. Accordingly, with the understanding that Friends were to bear the overhead expenses and to supply the workers, while the A. R. A. was to buy certain supplies and deliver them to the warehouse in Hamburg, the Service Committee appealed for funds from the American people to send additional aid to the German children as a message of kindness and goodwill.

By January, 1920, the whole of Germany had been distrikted and with the splendid co-operation of German Relief organizations the Friends' Unit distributed food supplies to children in private homes, in hospitals, in orphanages and wherever the child life of Germany had to be served, without regard to race, creed, or color. Over 10 million undernourished children needed extra food and care so that they might not be dwarfed in mind or body.

Within a few months \$2,750,000 had been contributed for this work and 500,000 children were receiving daily rations of cocoa, milk, and rice, and by July 1st, 1920, 632,300 children and mothers were being fed in 88 cities through 3,392 feeding centers. The details of the work were carried on entirely by German personnel, with two or three Americans having general direction of the work in each of the eight districts. The German Government co-operated at all times. It provided free freight, and the government and local committees paid all costs of insurance, handling, cooking and local distribution.

The following article from a Hamburg paper shows that Germany recognized the principle of sympathy and goodwill which prompted this expression of fellowship:

"Many a memory of childhood will vanish, but never will the children forget the memory of the delicious meals, which were once given them by a kind people, strangers to them in language and customs, from whom however they gained a deep impression, because they felt the real love for mankind, which actuated this whole relief work. One other thing has come into the consciousness of these children. On the back of the food card is the creed of the Quakers—that they for 250 years have stood for the principle that only a readiness to help and love, not war and violence, can bring peace and happiness to mankind. And these children about whose early childhood so many war passions raged and whose child life had witnessed so much distress of war, have an inkling of the meaning of this message, and will perhaps save some of its truth for their later life."

Not until July 31, 1922, did the A. F. S. C. withdraw from the mass childfeeding work in Germany. They had conducted an immense piece of relief work. At one time 1,010,000 children, selected by medical examination, were receiving a supplementary food ration every day. The American pub-

lic had responded generously. The German government had co-operated splendidly, and a remarkable piece of work had been accomplished. The Deutsche Zentralausschuss, an organization composed of representatives of all the German national charitable societies took over the actual supervision of the work, which would still continue to some extent because a group of German-Americans, through the Three Million Dollar Campaign Committee supplied food for an average of 500,000 children.

But by this time political conditions, affected by the reparations questions, were bringing great suffering to the people in Germany. The French occupation of the Ruhr, the depreciated currency, the lack of foreign credits and a general distrust on the part of the peoples in the allied countries, all tended to revive a great deal of the spirit of hatred that existed during the war. Friends realized that they must make far greater efforts to try to keep alive in the German people their faith in humanity and to create a sense of brotherhood both in the U. S. and Germany. Both the English and American Friends sent special representatives to the Ruhr, and attention was given to the conditions of the prisons where German prisoners were kept and to the continuation of the childfeeding work.

The collapse of the mark in 1923 made it apparent that great suffering would increase—not only among the children but more particularly among the older people of the professional class who saw their savings of years absolutely wiped out and who were left in absolute poverty. Therefore, under the leadership of General H. T. Allen, the American Committee for Relief of German Children was formed and the funds which it collected in the U. S. were turned over to the A. F. S. C. for further relief work in Germany. Actual feeding began in January 1924. Friends again had the co-operation of the German Government and because of the highly efficient work of the D. Z. A., which was already in touch with welfare centers throughout the country, a much smaller Friends Unit was sent to Germany to supervise the distribution of over three million dollars worth of food supplies. The peak of this child feeding was in the summer of 1924, when 1,200,000 children received a daily ration. In addition to this an anti-tuberculosis campaign was started and 600 barrels of codliver oil and 541 tons of cocoa were purchased and distributed through clinics and children's homes to the little ones who had already developed or were threatened with it.

These years of relief work to Germany have brought countless letters of gratitude from children and parents. In the office at 20 South 12th Street, Philadelphia, there is a collection of 19 books of letters of thanks written by German children. Just this last Christmas we shared with Friends

(Continued on Page 144)



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



JESUS' WAY WITH THE PEOPLE

By ALEXANDER C. PURDY
The Woman's Press, New York
191 pp., \$1.50

The disparity between the professions and the practices of Christian peoples has proved a fruitful topic for criticism and reproach during most of the Christian era, but the protective crust of indifference which had hitherto seemed the only result has been rudely shattered within the last few years. People are demanding that Christianity prove itself by its effect on society at large, as well as by the change it makes upon the individual. Our religion is being judged by its power to carry over into the larger fields the principles of Jesus.

Our Friend, Alexander C. Purdy, in his latest book, "Jesus' Way With People," contributes a forceful and challenging suggestion for the method of testing and proving our faith when applied to the most difficult problems of social relationships.

Is Jesus' way of love more than a beautiful theory? When applied to all the problems of life, will it stand? The author puts it to the test in the light of Jesus' life and his dealings with people, and the resulting study is rich in the possibilities revealed for the application of Jesus' way to concrete life situations.

The starting point for the discussion is found in Jesus' emphasis upon the importance of people. He literally lived himself into other people's lives. Acceptance of this truth immediately brings us up against youth's demand for self-realization—a perfectly legitimate demand in view of the importance of the self. But the challenge of youth is met by showing that the way of love is the *means* by which self-realization is attained. "Love is nothing more than the enlargement of the individual by the sharing of life; it is finding life by losing it."

We are repeatedly warned against the one-sided interpretation of the way of love that would reduce it merely to a religion of humanity. "No one can live *out* the way of love unless he himself already lives *in* such a life. The Christian way, Jesus' way, is primarily a way of life in which we ourselves share before we can share it with others.... We must first love God with all our personality before we can love our neighbor as ourself."

Studies in the relation of the way of love to dominant desire, leadership, controversy, and intellectual difficulties, all prove exceedingly helpful when referred to Jesus' method of dealing with these same problems.

The whole matter is summed up in the final chapter on "Gearing Religion to Life." The world needs today a "religion intelligent, alert, and in immediate contact with all the perplexing problems of our life." Hitherto religion has functioned in a restricted area. The challenge now faces us: Prove the value of Christianity by its effect upon *all* the relationships of life. Jesus' Way With People indicates the method of meeting this challenge.

The author has given us an unusually keen and searching analysis of Jesus' methods of dealing with people and the problems of life. It reveals a depth and richness of religious experience that too many of us have failed to realize because we have not made it a part of our *whole* life. It will not be easy to lay aside this book with indifferent approval after reading it. There is challenge, inspiration, and help within its pages that will arouse and deepen the desire in both youth and maturity for a more vital religion which will find its expression in Jesus' way of life—the only complete life. P. T.

THE NEW AFRICA SEEN AT LE ZOUTE*

To know that the literary superintendent of the British and Foreign Bible Society is the author of any book is to be assured that it is well worth reading and when in addition one finds a conference report in so attractive a guise *even* the casual reader will begin its perusal with avidity. "The Christian Mission in Africa" is a study based on the work of the International Conference at Le Zoute, Belgium, September 14th to 21st, 1926.

"In a light hearted moment" so begins the author in his Preface—"I consented to write a book on the great Le Zoute Conference. I was asked not to produce an ordinary record of speeches and resolutions, but to steep my mind in the material to be gathered from papers and discussions, and then to write about it in my own way, interpreting the significance of the whole.... I have persevered in the hope that.... my presentment may in some degree help members of the Conference to recapture its spirit and bring to people who were not there the vision and the thrill that were ours." It is exactly this thrill that the book in hand brings with renewed force, and surely something of the same vision will be revealed to those who read the story for the first time.

In eleven delightfully vivid chapters

*The Christian Mission in Africa, by Edwin W. Smith, 192 pp., \$1.00, 1926. The International Missionary Council, London and New York.

Mr. Smith shows us the new Africa, and after carrying us back through the centuries in retrospect he brings to the attention an array of the favorable factors in the new situation. He then unfolds certain of the vital present problems faced by the Conference. The preaching of the Gospel, of evangelism, the establishment of a genuine African church, education, the preparation of a larger Christian literature, a health program, economic questions dealing with land and labor, are among the subjects set forth with considerable detail. An illuminating chapter on "What it all means to us" concludes this portion of the volume.

There follow the Recommendations and Resolutions, eleven of the speeches and papers, two of the devotional addresses, with the formal Minutes and the list of delegates completing the book.

A few sentences from Mr. Smith's chapter, "What it all means to us", may serve to show the reader what the Report has in store. The answer that the Le Zoute Conference gave is: "We want Africa to be Christian land—Christian in all her part and activities. Really Christian—not in name merely, formally, ecclesiastically, but Christian throughout in the New Testament sense of the term.... We have to complete the evangelization of Africa. We must not delude ourselves that this has been accomplished.... The summons has not ceased to sound for pioneers to press forward into unreached pagan areas of Africa.... If this book comes into the hands of young men and women in colleges or homes who are wondering how they can best serve humanity, we would (in David Livingstone's immortal phrase) beg to direct their attention to Africa. There they can find scope for all their energies and talents.... Our fathers were called to a great adventure in Africa, and nobly they responded.... Now we are called to an adventure not less arduous, demanding no less but more faith, and courage and endurance, than theirs.... Nothing is adequate to the situation which the Christian Church has to face in Africa except a new birth.... If there is to be a rebirth of the missionary Movement, it will mean a rebirth of the life of prayer". L. T. W.

SURSUM CORDA

BY LUCILE LOOFBURROW

I am full of the torrents of heaven today,
And carry wee bits of the earth along,
And trunks of trees to the eager seas,
For today I know I am strong!

The banks that always channelled me
I sluiced away in my plunging dash;
And I licked the edge of the highest ledge
Or picked up sticks for the splash.

I stretched myself to take with me
As much of the world as I could hold,
To make up for the past, and enough to last
Till I am very old!
Earlham, Indiana.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or elsewhere in the paper for that matter, cannot be held to reflect those of *The American Friend*.

FOR MORE FRIENDLY WORSHIP

Editor THE AMERICAN FRIEND:

The questions raised by John W. Dorland in regard to the pastoral system certainly merit the thoughtful consideration of all who are interested in the future of the Society of Friends. No one who knows the history of American Quakerism in the middle and far West can doubt that God has greatly used pastors in arousing the church from spiritual lethargy and in the rebuilding of the kingdom. But in the outworkings of the system there is no doubt in many minds that we have suffered some very distinct losses. The stereotyped, programmed church service under the entire direction of the man (or woman) who has been hired to do the job is certainly a far cry from a Friends meeting for worship where opportunity is always given for the exercise of any gift, of song, exhortation or prayer.

The Episcopal Church has its lay readers, the Wesleyans in England still make much use of lay-ministers, whereas we Friends have almost, got to the place where we think that a minister and pastor are almost synonymous terms and little is done to encourage the ministry of those who are in business or the professions.

After extended observations in the middle West it seems to the writer that the pastoral system has largely banished from many meetings some of the most valued things of our Friends heritage and that the questions that John Dorland raises are simply a call to us to more Friendly ideas of worship. The sooner we heed the call the more assured is the future usefulness of our beloved Society.

A. EDWARD KELSEY.

Ram Allah, Palestine.

CAN FRIENDS SURVIVE THE CHANGE?"

Editor THE AMERICAN FRIEND:

When we consider the question of our ministry, two things outside of the church must be weighed. First, the automobile enables a family to go a long distance in a short time, so that people will be inclined to go to the big meeting, hear the "big" preacher, and let the "little" preacher in the little meeting preach to empty benches.

Second, fifty years ago the songs sung in Friends meetings were composed by persons who were not Friends. So now by the radio thousands of people are being reached to by one person. Then, is it not reasonable to consider that in the near future the preaching will be done mostly

over the radio and by persons who are not Friends? Isn't it about time for Friends to put an able speaker behind the microphone and let him broadcast the message of Friends to the world? The radio will break down denominational walls. Can Friends survive the change,

JOHN A. PIKE.
646 Sadler St.,
Los Angeles, California.

PARSONS AND THE WAR

Editor THE AMERICAN FRIEND:

I should like to use your correspondence columns to call attention of Friends to the February number of *The American Mercury*. In addition to the usual brilliant articles which this rebellious magazine offers, the current issue carries an especially valuable leading article written by Granville Hicks, a friend of mine, and an instructor in Smith College.

The name of the article is "The Parsons and the War." It shows with great accuracy just what the sentiments were which the American clergy expressed in the heated days of 1917 and 1918. It is high time that their actual words were shown clearly to the American public. Surely there can be no better argument against war in the future than to show the utter lack of judgment and charity which war induces in otherwise honorable men.

D. ELTON TRUEBLOOD.
Boston, Mass.

DWELLING TOGETHER IN UNITY

Editor THE AMERICAN FRIEND:

Behold, how good and how pleasant it is for brethren to dwell together in unity! It has been impossible to get away from the thought engendered by the text since seeing it so marvelously exemplified at Purchase Quarterly Meeting on First Day, February 6, at Purchase, New York.

We had gone down from New York to Chappaqua to fill an engagement and an invitation given twelve years prior to that. On the morning of the 6th our dear host and hostess, Richard and Annie Carr, together with their son Walter, drove the ten miles over to Purchase. Notwithstanding the cold, the snow and ice, some 170 Friends gathered for meeting for worship. There was nothing to indicate which branch of the Society we belonged to. Happy faces there were in abundance, hearty handshakes were not wanting, warm words of greeting were uttered and I listened in vain to hear anyone say anything about the other branch, or this body, or that body. The meeting for worship was a

time of refreshing from the presence of the Lord and none of us who were present but must have received wonderful uplift from Professor Murray's address. I am very sure we all knew more about "The Way, The Truth, The Life" when he resumed his seat than we ever did before. Followed the business meeting, two clerks, two sets of minutes, two minute books, but only one meeting, only one impulse, only one desire, only one feeling, only one God and Saviour over all, blessed for evermore.

Oh! but it was good and pleasant to be there. Personally I have not quite gotten away from the joy of it, though I have purposely allowed a week to elapse ere I dared attempt to write about it.

Now comes another meeting, smaller! Yes. Same spirit, same fellowship, same love, same peace. I was told there were folk from both branches present; I would not have thought it. It seemed just one tender, sweet little shoot; it was difficult to think definitely about branches. Other pens than mine must describe the meeting. All I know is I cannot possibly describe the meeting held on First Day Evening, February 13, in a little upper room of the Young Friends Institute, Philadelphia, better than to repeat: Behold, how good and pleasant a thing it is for brethren to dwell together in unity!

ALFRED YOUNG.

THE ONLY WAY OUT—A CONFERENCE ECHO

Editor THE AMERICAN FRIEND:

"In Quest of Life's Meaning" might accurately characterize the attitude of many who attended the National Student conference held at Milwaukee the last of December. They were, as Bruce Curry said, "dissatisfied with life as it is going, and full of a deep, underlying unrest;" they were questioning and doubting, but on the whole, eager to substitute faith for their doubt and hopeful of finding something in which they could put faith and so discover a way out of their perplexities.

Sustaining this hope of finding a "way out," were the personalities of the speakers. They spoke not as people telling of a theoretical way of living, but with the conviction and convincings arising from their experience of dynamic, creative Christianity as the only way of life. Studdert Kennedy's challenge: "If there is in this life nothing for which you would gladly die, you're not living; you're merely postponing death;" the deep scholarship of Professor Millikan; the wide acquaintance with present-day situations and the vision of Kirby Page; all these stimulated students to rouse from their inertia and acquire the knowledge of facts necessary to have an intelligent understanding of the needs of the world, and of the spiritual power necessary to meet the needs.

To many students the conference was a stimulus to further effort to understand and endeavor to solve campus problems

and national and international situations. To others it served as an awakening to their responsibilities and to the determination to live in a more earnest, vital way. Some found it a deepened revelation of what life means, and that life can be lived with real meaning only by accomplishments looking towards the good of all and towards the future.

To all, it was borne in with renewed force that we are incapable of accomplishing all that the world challenges us to do by our own strength alone, and that we must make use of the spiritual resources which we have hitherto missed because of our superficiality and inertia. And then, it was supremely evident that in the confusion of our civilization and the lack, amid this confusion, of an ethical compass, Jesus' way of love is the only way out.

MARY LANE CHARLES.

Richmond, Ind.

HEARS GOD CALLING MOTHERS

Editor THE AMERICAN FRIEND:

If we believe with St. Paul that the human body is the temple of the Spirit of God here on earth, we cannot but view with horror the way these temples are being desecrated. We build beautiful cathedrals, in which to worship God, and an intruder would be mercilessly ejected and prosecuted, were he caught defacing or marring such an edifice. Do not we who have had a vision of God's purpose in creating the body, beautiful as well as useful, have also a vision of what is being done today to deface and destroy this earthly tabernacle, God's habitation?

We who are Friends by name, as well as friends at heart, would not hesitate even to break into an enemy's home to open his windows and let in the fresh air, were he dying of asphyxiation, even though of suicidal intent. Yet are we displaying the same interest toward our boys and girls or the boys and girls of others? Many of our youth today are under a terrible influence of indifference, and displaying a very dangerous attitude toward their deadly enemy of the mind, body and soul, the popular little cigarette. It has encroached upon the halls of learning, it has been respected in our legislative halls, yea, even tolerated among our own church folk. Think you not it is high time the Friends of America awoken to a definite action? Is it not time for us to break into the lives of our youth, through educational institutions, through legislative channels and force open the windows, that truth and God's pure air of enlightenment may have a chance to awaken those in their state of moral anaesthesia?

The late war left orphans which we fed; created hatred, which we Friends have tried to overcome by advocating a spirit of love toward even our enemies. But the deadly cigarette has never been disrobed of the cloak of respectability, that the war

placed on it. Shall we as mothers sit idly and watch the debris of human wreckage pass by us and offer no protest to the source of such carnage? If we are not able to cope with this insidious arch enemy to the mind, soul, and body of our youth, how can we expect the next generation to do it?

I hear God calling the mothers of our fair land today, to arise and sound an alarm. For He has placed in the hands of every mother the ballot with which to remove the numerous things that are a menace to the moral and spiritual atmosphere of youth in America. Are these mothers, as did Esther, when the opportunity was offered her, going to take advantage of it and save their youth by removing from society the recognition of the heinous cigarette, Are they?

BESSIE MATHIAS.

Denver, Colo.

CHARLES S. CROSMAN

Charles S. Crosman was born at Lynn, Mass., in 1858. At the age of 12 years he began his boarding school life at Moses Brown School, Providence, R. I. and from there went to Haverford College where he graduated in 1878, and Harvard in 1879. Later he took up special work at Columbian University, Washington, D. C., graduating from that institution in 1884 with the degree of LL. B. In September, 1885, he married Sarah Fuller of Lynn, Mass., who survives him, with two daughters and a son. Turning from law to teaching, in 1884, he became Head-master of Haverford School, Haverford, Pa., and during the 28 years that he was in charge he saw the school grow from 12 boys to an enrollment of over 300. This was his life work, of far-reaching and beneficent influence, to which hundreds of men of the present generation look back with feelings of gratitude and affection. From 1915 to 1917 he lectured for Curtis Publishing Company. Later he took the management of the New York office of the Fisk Teachers' Agency, which he held until a few weeks before his death. He traveled widely, making three trips to Palestine and Egypt, and to the Orient.

"In religious work Charles S. Crosman was most active. As Vice-Chairman of the Administrative Committee of the Federal Council of Churches of Christ in New York City he often presided over groups of outstanding men of the nation. His association with the Brooklyn Meeting, to which his membership was transferred nearly six years ago was one of the rich experiences of his life and it is there that his loss will be most severely felt. As an Elder and member of the Pastoral and Finance Committees his advice was sought and cheerfully given. Possessing a wealth of personality, always happy and optimistic, he was a constant inspiration to all who came in touch with him. Kindly, sympathetic, never too weary to help someone

else along the rugged path, he gave a spirited answer to the meaning of life."

He passed into the life to come after a brief illness from pneumonia on December 18, 1926. Many friends from far and near gathered at the services in the new home in New Rochelle, N. Y., on the afternoon of the 20th. and on the following day he was laid to rest in Lynn, Mass.

AMOS OUTLAND

D. Amos Outland, son of David and Margaret Outland, was born in North Carolina in 1851, and departed this life, December 24, 1926, aged 75 years. He was a lifelong member of the Friends Church. The family came to Indiana in 1864 and five years later he sought and found Christ. He married Rhoda E. Miles, daughter of Lindley and Lydia Miles of Dublin, Indiana, in 1883, and to them five children were born, one of whom, Jennie Hammond of Detroit, Michigan, and the mother survive him, also two brothers: John of Yampa, Colo.; J. W., of Richmond, Ind.; and Marticia Gilbert of Muncie, Ind.

Early in life he was called to the ministry being recorded in 1898, and in the same year was sent with his family as a missionary to the Otoe Indians in Oklahoma, where he labored nearly eight years and rendered his best service. Though deprived of many luxuries, the peace of God which filled their hearts in obedience to the divine call made it a real pleasure rather than a sacrifice. He served as pastor the Friends Meetings at Ringwood, Okla., at Argonia, Kan., and found a place of service in the Lincoln school district near Argonia. For four years he was pastor at Milton, Indiana. In his mission of love for the Master he was successful in both missionary and pastoral work. As declining health came and he was unable to continue in public speaking, he went about doing good.

SERVICE COMMITTEE SKETCHES

(Continued from page 141)

a letter from a German mother who remembered the Quaker child feeding and who wanted to make returns in a small way.

A Yearly Meeting in Germany is developing. An organization known as the Friends of the Friends is conserving the spirit of internationalism that was fostered by the relief work. In two or three cities English Friends are carrying on relief work on a small scale for the old people and are lending encouragement to Student Clubs. While in Berlin, where our headquarters are, Headley Horsnail and Gilbert MacMaster continue to represent English and American Friends. The entire work was carried on through spirit that was expressed on the back of the food card that admitted the needy child to the feeding—"that love and goodwill, and not war and hatred, will bring about better world conditions."

QUAKERDOM · AT · LARGE

Earle Carr, of Earlham College, who prepared the report of the Milwaukee Student Conference for THE AMERICAN FRIEND, represented Earlham College in the State Intercollegiate Oratorical Contest held February 11, and won second honors. His subject was "The Profession of Politics."

Dr. Wilfred T. Grenfell of Labrador addressed a large audience at Pacific College, February 9, as a regular number of the Lyceum course sponsored by the College. Following the lecture, President and Mrs. Levi Pennington gave a reception in Dr. Grenfell's honor at their home.

Wilfred Jones, recently chosen by Earlham College as its student representative in Japan next year, has been invited by the management of the University Afloat to make the journey to Japan as a guest of the University. The Earlham representative will thus embark from New York September 21, arriving at Yokohama the last of October.

Relatives of Margaret Simkin have received two letters, one dated December 14 and the other December 21, from West China. The substance of these letters indicates that the intercourse of the Chinese at Chengtu with foreigners is peaceful; that the people at the West China Union University were enjoying their usual work and were then making preparations for their usual Christmas observances.

Several members of the Society of Friends were responsible for organizing the "University Afloat" around the world, and among those on board when it sailed away in September, was J. Howard Marshall of Haverford College, class 1926. He is one of the instructors and also one of the editorial writers for *The Binnacle*, a small sheet published from time to time on board. The trip for 1927, which is to start in September, is now being organized.

One of the highest honors ever accorded a member of the Mississippi A. and M. College faculty was conferred recently upon Professor R. W. Harned, a member of the Society of Friends, when he was elected as president of the American Association of Economic Entomologists, the largest organization of entomologists in the world, at their meeting in Philadelphia. In his department, he is recognized as one of the most outstanding men in the country.

Some of our readers may recall the strong resolutions adopted by North Carolina Yearly Meeting at its 1926 session against the cultivation and use of tobacco, which resolutions we published in THE AMERICAN FRIEND some months ago. They were re-

cently printed in leaflet form by the Prohibition and Purity Committee of Western Yearly Meeting and were sent to each congregation of the Yearly Meeting requesting careful distribution among members and others.

By way of a reminder we call attention of Friends again to the statement which appeared in our columns from Robert Underwood Johnson, in our issue of January 27, setting forth the project of securing a bust of the Quaker poet Whittier to be placed above his tablet in the Colonnade at University Heights, New York, in the Hall of Fame. There has been some response to his appeal, and others who wish to contribute may do so through THE AMERICAN FRIEND.

President Levi T. Pennington of Pacific College recently made a week-end trip into Idaho in the interests of peace, during which brief sojourn he delivered ten addresses. In addition to speaking to each of the five Friends meetings, he also addressed the students of Greenleaf Academy, the District Christian Endeavor Convention, the Boise Ministerial Association, the Men's Club of the First Presbyterian Church of Caldwell, and a mass meeting in the auditorium of that church.

Arthur M. Charles, of the Earlham College faculty, and wife have completed the organization of an European tour to be conducted by them this summer, the tour to be taken by Earlham undergraduates, alumni, and students from several leading colleges and universities of the country. The two months' trip will include travels in England, Belgium, Holland, Germany, Switzerland, Italy and France, with opportunities for additional trips in England or for study in France, Berlin, or Madrid.

Chester C. Haworth, who is superintendent of schools in Burlington, N. C., has been appointed to membership on a committee selected from prominent educators by the National Educational Association, "to work out a code of ethical ideals for the profession." In connection with the National convention of the association, in Dallas, Texas, February 28 to March 2, Mr. Haworth has accepted an invitation to deliver an address on the subject: "Homogeneous Grouping in its Relationship to the Teacher."

O. Herschel Folger, pastor of Wilmington Friends Church, has a spicy account in the *Christian Century* of the Ohio Pastors Convention, where much thinking was done by the representatives of seventeen denominations. Many questions were asked and opinions offered on various phases of religious programs, and important pronouncements

were made by the commissions on evangelism, religious education, youth, home, international goodwill, interdenominational and interracial relations, law enforcement, industry, etc.

Dr. Elihu Grant, Professor of Biblical Literature at Haverford College and Director of the Graduate School, will spend the second half of the school year engaged in an archaeological survey of Palestine. At least three months will be spent in active field work. Five separate American expeditions were at work in that country last year and uncovered much applying to the life of the country thousands of years before Bible records of the Hebrews. His deep interest in the subject began during his residence of three years in that country, and in 1925 while on Sabbatical leave from Haverford he spent ten weeks in the district east and west of the Jordan. Haverford is one of the supporting institutions in America that help maintain the Archaeological School at Jerusalem, a center of these explorations in the Levant. A summer school will be held there this year with daily lectures and trips to the field.

The first number of *Quaker World Service*, the new journal of the Friends Foreign Mission Association and the Friends Council for International Service of London Yearly Meeting, has come to hand. The object, as stated in an editorial note, is to give Friends every month a Service paper, to be read in conjunction with the *World Outlook* which it is to supplement and not in any way to rival. The starting point will be the centers of Friends work in Europe and the East, and when touching upon world movements it will be to stress the Quaker contribution which is being made or can be made, the focussing point in every case to be the service that the Society can give. "Above all, *Quaker World Service* is an outward and visible sign of the underlying unity of the international service of the Society, that sense of oneness that is drawing F. F. M. A. and C. I. S. together to create something new and of a significance more far-reaching than we can yet realize."

NEWS OF OUR MEETINGS

The gift in the ministry of Howard W. Orr, a member of Springfield Monthly Meeting of Friends, in Center Quarterly Meeting and Wilmington Yearly Meeting, was recently acknowledged by his Monthly Meeting and his name has been so recorded by the clerk, John A. Bogan of Clarks-ville, Ohio.

Frederic E. Carter, pastor of First Friends Church, Everett, Washington, is

again preaching after an absence of ten weeks from his pastoral duties. He is slowly regaining his strength after undergoing a major operation last November in a Portland, Oregon, Hospital.

The Puget Sound Quarterly Meeting of Friends was held, February 4-5, at the First Friends Church, Everett, Washington. Twelve delegates from the Seattle meeting attended the Ministry and Oversight session. Following the business, a missionary play was given by the Intermediate class of the Sunday School. Isaac N. Stanley, pastor of Friends Memorial Church, Seattle, preached the sermon of the evening, and spoke again most helpfully at the meeting for worship Saturday morning. The business session was held in the afternoon.

Albion M. Gibson and his wife have been spending the winter in California. They left Alba, Missouri, the last of August, spent a month visiting in Kansas, and went to Lankersheim, Calif., to the home of his wife's brother, D. C. Cornwell. After two weeks they spent a Sunday at Lindsay with Leanah Hobson, then went to Denair and assisted for two months the pastor, George Deshler, who was suffering from throat trouble. In December they attended Quarterly Meeting at Berkeley, and in January, San Diego, Quarterly Meeting at Sunnyside. For two weeks they helped Joseph Fox, pastor at San Diego, in special meetings. Attending the School of Methods at Whittier, which he describes as a spiritual feast, they met many old acquaintances from Ohio, Wilmington and Kansas Yearly Meetings. They are returning to San Diego for an indefinite time and may be addressed at 555, 19th Street, San Diego, California.

The Walnut Ridge Quarterly Meeting was held at Walnut Ridge, Indiana, February 13-14. The services began with the Meeting of Ministry and Oversight Saturday morning at which meeting Charles Franklin gave the message. At the 11 o'clock meeting the principal message was given by Frank C. Guyatt, pastor of Carthage Friends Church. The noon luncheon and social hour was followed by the business session, at which time Echoes of the Conference held at Charlottesville Friends Church, January 20, were given. It was decided to continue the monthly payments of the proportionate share for Missionary support. On Sabbath afternoon Missionary services were held at Charlottesville Friends Church where Mildred E. White, a returned Missionary from Palestine gave a very interesting and helpful talk on her work. She had with her, costumes and other collections made during her stay at Palestine.

On the afternoon of February 6, the Oskaloosa Friends Christian Endeavor participated in a program broadcasted from KFHL, celebrating the World's Christian

Endeavor Week. Fred McMillan and Bruce Hadley both spoke and the music was furnished by a quartet from the A. M. E. Church. The pastor of the Presbyterian Church led in the devotional period.

Fairfield Quarterly Meeting of Friends was held at Leesburg, Ohio, January 28-29, with representatives present from the different Monthly Meetings. The meeting for Ministry and Oversight was held on Friday. Saturday morning, Tillman Hobson, of Pasadena, Calif., brought the message, the theme of which was "Soul-food." Everyone present felt they had indeed received food for the soul as they listened. A general spiritual uplift was felt throughout the meeting. There was an unusually good attendance for this season of the year. At the noon hour a basket dinner was spread in the basement and a social time together was enjoyed after which came the business meeting. Ruth Stowe, of Highland, was recorded a minister of the Gospel. All ministers present came forward and with earnest prayers asked God's blessing upon her in this high calling. She is now the efficient pastor of Highland and Fall Creek Friends Churches.

Winchester, Indiana, Friends Church, of which Dr. David M. Edwards of Earlham College is supply minister, has been holding a series of rather unique meetings. The young people have had entire charge, making all the arrangements and seeing that they were carried out by members of their own group. The services were then made complete with most appropriate and inspiring sermons by Dr. Edwards. For two Sundays the older young people conducted the meetings, one presiding and another reading the scripture lesson. Four young High School boys acted as ushers and collectors. This was regarded by many as the most impressive part of the services. Special musical numbers were rendered by four young girls. The following Sabbath, the eight to sixteen age group were in charge, conducting the meeting in the same efficient manner. Dr. Edwards was inclined to believe that the young people conducted the meetings better than the older ones. As a fitting conclusion to this series of meetings, a "Family Service" was held on the fourth Sunday. Everyone sat with the members of his own family and Dr. Edwards preached an excellent sermon on "Home and Family Life" using for his text the words of Joshua "But as for me and my house, we will serve the Lord." Thus, in these meetings, the young people have proved that they are fully competent and willing to perform any duties in the church if they are only given the opportunity.

The Missionary Society of Plainview, Nebraska, numbering less than thirty resident members, arranged for a bazaar, on December 11, which was very successful. Lunch was served during the day, and splendid patronage was accorded both the sale

and lunch, the proceeds amounting to over two hundred forty dollars. January thirtieth being the opening of Young People's Week, the evening service was in charge of the young people. The speakers were: Merl J. Benton, who spoke on "The Problem of the Future Church," Myrtle Holmes, whose subject was "The Attitude of the Church Toward the Young People," and Blanch Ellington with the subject, "The Attitude of the Young People Toward the Church." Each one brought a splendid message, and the effort was much appreciated. Special music was rendered by a quartet. Otho Holmes presided during the evening. At the morning service the pastor gave a special message to young people.

Spring Bank Quarterly Meeting was held at Plainview, Nebraska, February 5 and 6. Owing to the heavy rains of the day previous, the attendance from other meetings was small. However each session of the Quarterly Meeting was well attended, and the meeting as a whole was a success. The meeting on Ministry and Oversight opened Saturday morning with the presence and power of God and was a spiritual uplift. The same spirit prevailed during the business session in the afternoon. All the meetings for worship were a time of blessing. The Nebraska Central College Gospel Team and male quartet were in attendance and rendered splendid service. The services on Saturday evening were in charge of the Gospel Team, the quartet furnishing special songs for all the services. The program on evangelism held Sunday afternoon proved a success and will be a great help for meetings in carrying on the work of evangelism, and in building up the Bible School and young people's meetings.

A committee, appointed in the meeting on Ministry and Oversight, at Spring Bank Quarterly Meeting, Nebraska, to draft a new set of goals for the next quarter, presented the following, which was adopted: 1. Feeling that Jesus' teaching and promises concerning prayer make it the foundation of our work we recommend that every member of each local meeting observe 7 o'clock P. M. as a time of prayer for evangelism in Spring Bank Quarterly Meeting. 2. We recommend to the meeting on Ministry and Oversight of each local meeting that they organize and promote visitation evangelism in each local field, especially noting the homes that have no church connection. 3. We recommend that each Bible School strive to add ten percent to their present enrollment, and keep as our evangelistic goal "Every scholar come to know Jesus Christ", leading up to Decision Day and ingathering on Easter Sunday. 4. Feeling that our local meetings are lacking in bringing people to definite decision and action in coming into the fellowship of the church, we suggest that each meeting make that a definite goal and strive to win at least ten who may be saved and added to the church.

during the quarter. 5. We recommend an urgent effort to secure the attendance at Monthly Meeting of at least one-third of our adult resident membership.

A very profitable series of meetings held at Haviland, Kansas, under the leadership of J. Arthur Wollam of Pasadena, California, began the last night of the old year and continued over January 16. The first was an old time Watch-meeting, beginning at 8 P. M. and lasting until a little past midnight. The first hour was given over to song and prayer; the second was in charge of the Christian Endeavor societies of the church; the third in charge of a Gospel Team from the Kansas Central Bible School; at eleven P. M. the evangelist took charge and brought a searching message. Twelve o'clock found all on their knees in consecration to God for the coming year, as the bells of both churches pealed forth the coming New Year. The meetings were of a different type than are sometimes held. There were no times of excitement or mere human emotion, but the preaching of the old time gospel message, safe, sane and sound thrilled many hearts as in the quiet presence of the Holy Spirit, the truth had an entrance. Arthur Wollam surely held firm to the truth and doctrines as held by Orthodox Friends. It is believed that the meetings have had a deepening effect upon the lives of the membership and others who attended. Surely here was evidenced the fact that the Truth makes free, and the promise, "My word shall not return unto me void," was again verified. The Methodist Church disbanded all their services but Sunday morning. The Methodists followed with a series of meetings in which the Friends reciprocated in attending and taking part. A great number of people took definite steps forward in both these efforts which together extended from December 31, to February 13, inclusive.

On February 7, Haviland, Kansas, had the privilege of hearing Carolena M. Wood on her return from an extended visit in Mexico. Friends were delighted with the clear and fair manner in which she presented conditions really existing in the stricken country of Mexico. Their hearts were so stirred that the matter was discussed at Quarterly Meeting the last of the same week, which resulted in a petition being sent to Secretary Kellogg, the U. S. Senators and Congressman, urging a peaceful settlement of the difficulties in Mexico and also in Nicaragua.

A series of meetings recently closed at Beaver, Kansas, with Minnie Bassett and

OPENING FOR FRIENDS

Friends desiring to engage in cattle ranching or hog, corn, and hay farming, might do well to investigate South Dakota offerings. Write for information to Irvin Wilhite, clerk of Monthly Meeting or E. H. Parisho, pastor, Stickney, South Dakota.

Nellie M. Thomas, evangelists from Fishertown Monthly Meeting, Pennsylvania, in charge. Friends felt that their coming was providential and their work was most helpful and constructive. Much personal work was done in the homes, forty-five calls being made during two weeks of the meetings. Their messages in sermon and song were inspiring. Prejudice on the part of some in the community toward evangelists and revivals was broken down. Some experienced a change of heart by making decisions for Christ, and there was the determination on the part of many to put God first in their lives.

Moses T. Mendenhall, pastor at Earlham, Iowa, was the evangelist in a special meeting held at Marshalltown, Iowa, from December 31 to January 16. The gospel was presented in a very forceful and fearless way and, as a result, twenty persons found their way to an altar of prayer.

A few years ago the Friends of Ridgefarm, Illinois, built an addition to their meetinghouse. Recently they have completed another addition, this time adding four Sunday school rooms, three of which can easily be thrown into the main auditorium giving seating capacity for one hundred more people. This extra capacity has been needed several times lately on special occasions. The building is now conveniently arranged and affords ample facility for all church activities. On January 2, Richard R. Newby, Yearly Meeting Superintendent, was present for the formal opening and gave able and appropriate messages morning and evening to large congregations.

Alfred Young, who is travelling with a minute of Denver Monthly Meeting, Colorado, liberating him for extended religious service, attended meeting on the 13th inst. at "Twelfth Street," Philadelphia. He presented a forceful message developed from the pronouncement relative to the coming of our Lord, "His name shall be called Jesus, for He shall save His people from their sins."

INTERNATIONAL SUNDAY SCHOOL LESSON

March 6, 1927

Lesson Text: Acts 8:4-8; 2 Cor. 5:14-20.

4. *Scattered abroad.* The persecution by Saul, the proud Jew and Pharisee, was scattering the early Christians. An interesting coincidence that they were driven to preach the Gospel everywhere sooner than they might otherwise have done.

5. Philip must have been an unusual preacher. He could tell the Good News so effectively that later he was called "The Evangelist." He was one of the seven chosen to administer the common possessions of the early Christian community. He preached to the Samaritans who were hated by the Jews and heartily reciprocated. They also were looking for the Messiah, so he had a splendid point of contact.

6, 7. *Unclean spirits.* Not immoral but physical or mental illness. It cannot be determined what may be possible when broken, demon-inhabited humanity comes in contact

with the power of God as it was manifest in the life of Philip.

8. *Much joy.* Man has ever been in the search of the fountain of youth. There is great joy in being restored to bodily and spiritual health.

14. *The love of God.* He has first loved us. If we accept that love as a transforming power in our lives we cannot withhold the other. *For all.* A representative act. All who take Jesus as their representative must die with him if they wish to live with him. This is the very heart of salvation.

15. Jesus died to take us out of ourselves. The truth for which he gave his life is not all the story, to him personally, as he suffered and sacrificed for the truth, for our sake, we are greatly indebted.

16. After a vital, living experience of Jesus' way of life, the whole basis of human activity is changed. We see and judge in the light of Jesus. We base our lives upon his life, and give our loyalty to him and what he stood for.

17. No man can read Paul's writings without knowing what that great apostle meant by "a new creature." It is impossible to give oneself entirely to the Jesus' way of living and not experience the new birth.

18-20. Paul was speaking here in terms that the Corinthians could understand. Their old pagan teaching of an angry and irate God is changed and they are now receiving instead the reconciliation through Christ. *On behalf of Christ.* In the interests of Christ as emphatically opposed to the interests of self.

SPELLING SALVATION

Aunt Rosie Russell is an old Negro Mammy whom I always stop to see when visiting at the old home. She used to help us churn, and wash and clean house. She could neither read nor write. Her world was indeed a small one and her realm of acquaintance was closely circumscribed. She had no conception of Christianity in its far-reaching scope. She had no intellectual defence for her plan of salvation, which was shot through with superstition and ignorance. But as I now reflect upon the life of Aunt Rosie I see in it the essence of the plan of salvation. She is good, honest, fair, loyal and just. She has character and is positive in telling others in her simple way about the Good News that has come into her life and gives her the great joy that sometimes so easily overflows among the Negroes. I believe salvation has come to her because in the small sphere in which she lives she has made her life like the life of Jesus and has been eager to tell it to others.

Salvation is not a passport to heaven. It is not something that can be bought and sold. If we desire to get to the bottom of reality, we must say at the very beginning that salvation is by character. "I in my Father, ye in Me, and I in you." If Jesus lived here on earth the life of God that we might see what it is, then if we are in him, our life will be like his life. You do not pass through an experience of conversion then sit down and wait to be transported to eternal bliss. It is rather at the time of conversion that the Jesus way of life conquers you and you begin to imitate him. Whatever your sphere, great or small, simple or complex, you give your life to a great cause, and you give him a chance to draw out the best in you.

There is in religion joy and sorrow, safety and danger, romance and drudgery. It all goes together. Ananias and Sapphira tried to hold a little back and lost all. You cannot serve God and money. The wholehearted Christian will get it all, knowing that in the end it spells salvation. In that sense I believe Aunt Rosie could spell. RALPH H. BORING.

Central City, Nebraska.

YOUNG FRIENDS C. E. STUDIES

Topic—Stewardship.

March 6—Stewardship as the rule of living. (Consecration meeting).

Lesson Text: Mark 25:14-30.

Suggestions to leaders of friendly groups of Christian Endeavor Society and other young people's gatherings.

Stewardship deals with far more than money. It deals with the entire self and all our talents. It will be well in this meeting to consider this topic of Stewardship. Assign the following discussions to leaders:

Stewardship of time.

Stewardship of money.

Stewardship of knowledge.

Stewardship of strength.

Stewardship of talents.

Don't forget that this meeting can be made a real consecration meeting where each person may renew his covenant.

A meeting where each person takes part, whether in prayer or discussion, always is good to the one who takes part.

DISCUSSION QUESTIONS

1. Why should we use out talents for others?

2. Why not give a tenth of your time as well as a tenth of your money to the work of the church?

3. If a person plans to give one tenth of his income to the church or to Christian work how should it be divided up?

BIBLE LESSONS THAT WILL HELP

Eccles. 12:1, 4; Prov. 3:9 and 10; Romans 12: 6-9; I John 2:14.

COMMENTS

If we give one tenth to the work of Christianizing the world we will be blessed in giving.

"Stewardship emphasizes obligation." "We grow as we use the power given us." "If you wish to become interested in the Church, Missions or Sunday School give some of your money and time; watch your interest grow."

PERRY A. WILSON.

Richmond, Indiana.

BIRTHS

HAWORTH—To Mr. and Mrs. C. C. Haworth, of Burlington, N. C., on February 12, 1927, a son, John Richardson.

HOSKINS—To Claude and Mary Hoskins, Everett, Washington, December 31, 1926, a son, Sidney Claude.

MARRIAGES

WEST-SMALL—At the close of the morning meeting Sunday, January 30, 1927, Nina M. Small and Edward West, both of the Maple Run Community, Grant County, Indiana. Parvin W. Bond, minister.

DEATHS

BIRDSALL—At the hospital in Waterbury, Vermont, February 2, 1927, after a lingering illness, Lindley F. Birdsall, in his 72nd year. Born at Newburgh, N. Y., a birthright member of Friends, he attended Friends school in Providence, R. I., and Oakwood Seminary, Union Springs, N. Y. In 1877, he married Abbie J. Morrison who, with their six sons and three daughters, and two sisters, survives him. Funeral services were conducted at Bristol, Vt., by James Wild, pastor at Monkton, and interment made in Greenwood cemetery.

HOLIDAY—At his home in Carmel, Indiana, February 2, 1927, Thomas H. Holiday, in his 74th year. Without warning the summons came, but a life of active service in the church and of consistent living, such as his, needed none. He leaves to hold his memory sacred, his wife, two daughters and many relatives.

MCGRAW—At his home in Arapahoe, Nebraska, January 27, 1927, George Madison McGraw, in his 81st year. Born in Highland County, Ohio, he married Annie Jones of Richmond, Ind., in 1867, who with their five sons and three daughters, two brothers and a sister, survives him. He was recorded a minister of the Gospel by Pilot Grove Monthly Meeting, Salem, Iowa, in 1884, and was a faithful preacher of the Word and valiant for the vital truths of the Gospel. At the time of his death his membership was at North Branch, Kansas. Interment at the Arapahoe cemetery.

REYNOLDS—At Poughkeepsie, N. Y., Dec. 23, 1926, L. Perrin Reynolds, aged nearly 78 years. Born in Centre, North Carolina, the son of Lewis and Mary Haworth Reynolds, a birthright member of Friends, he early began work for the Master, and his gift in the ministry was acknowledged. His marriage to Sophronia Elliott occurred in 1875, and to them were born two daughters. He brought his family to N. Y. in 1882, and served as pastor of Friends Meetings in West Branch, Stanton, Yorktown Heights, Tilson and other places. Though not an active member for a few years he was ever a Friend at heart, strong in the faith. He is survived by one daughter, Roberta H. Had lived at Poughkeepsie about 30 years. Services were conducted by Wilbur W. Kamp, pastor of Friends Meeting. Burial in Rural Cemetery.

WINSLOW—At her home in Fairmount, Indiana, January 20, 1927, Abigail Winslow, widow of Josiah Winslow and daughter of William and Elizabeth Cox, in her 80th year. Born in Grant County, Indiana, she was converted when but a child and, entering the ministry about 47 years ago, was an active worker in the Friends church while health permitted. She was always vitally interested in anything pertaining to the spiritual welfare of the community and was appreciated and loved by all who knew her. In 1865, she was married to Jonathan Bogue and to them eight children were born, seven of whom survive her. Her husband died in 1885 and the following year she was married to Josiah Winslow, who died after a lingering illness in 1921.

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES, 290 Broadway, New York, N. Y.

WINSTON-INTERNATIONAL
SUNDAY SCHOOL
SCHOLARS' BIBLES
 SELF-PRONOUNCING
 Contain specially prepared Helps to
 Bible Study and many Attractive
 Illustrations suitable for children.
 Send for Illustrated Catalog
THE JOHN C. WINSTON CO., Publishers
 American Bible Headquarters
 330 Winston Building Philadelphia

CALIFORNIA

Do you want a home in California near Friends church, grade school, high school and college? Land growing the various kinds of California fruits and nuts in abundance. Good water for domestic use and irrigation, highway roads, electricity, telephone, R. F. D. Splendid opportunity. Tracts from one to ten acres. For further information write A. W. LEONARD, Route No. 1, Box 54, Roseville, Calif. Telephone, Roseville 355F2.

The American Friend

Authorized by the Five Years Meeting
of Friends in AmericaPublished Weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
 Isaac T. Johnson, Secretary.....Urbana, Ohio
 E. Harrison Scott, Treasurer.....Richmond, Ind.
 Ellison R. Purdy.....Minneapolis, Minn.
 I. W. Cook.....Oskaloosa, Iowa
 S. Edgar Nicholson.....New York City
 Ancil E. Ratliff.....Fairmont, Ind.

Subscription Price \$2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

Friends House
Euston Road
London, N. W. 1, England
Agents for Great Britain and Ireland.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or
 South Side Elevated to 43d. Bible School 9:45;
 Worship 11:00 a. m. Second Sunday each month
 is Suburban day, with luncheon served at 12:30
 and Discussion Group meeting at 2:00. Willard
 H. Farr, Clerk, 6024 Dakin St. Telephone Kil-
 dare 0872. Names and addresses of Friends
 coming to Chicago should be sent to the above
 address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Jo
 Road, near Linwood. Take Fourteenth or Clair-
 mount cars. Bible School 10:00 a. m. Meetings
 for Worship, 11:00 a. m. and 7:30 p. m. Chris-
 tian Endeavor, 6:30 p. m. A cordial invitation
 to all friends everywhere. Pastor, Ira C.
 Dawes, 2322 Leslie Ave. Phone Arlington 3940J.
 Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and
 Shoshone St. Take number 28 car to West 41st
 Ave. and walk one block east. Bible School
 9:45 a. m. Meetings for Worship 11:00 a. m. and
 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles
 A. Mott, 2105 West 41st Ave. Home phone Gal-
 lup 6070-M. Church phone Gallup 1461. A home
 church for out-of-town Friends.

KNOXVILLE, TENNESSEE

Knoxville Friends Church, Corner of Luttrell
 Ave. and Lovinia St. Take No. 2 Street car to
 Luttrell and walk one block west or take Foun-
 tain City car No. 3 to Lovinia St., walk two
 blocks North. Bible School 9:30 a. m. Meetings
 for Worship 10:30 a. m. and 7:30 p. m. Chris-
 tian Endeavor 6:30 p. m. Monthly Business
 Meeting held on first Wednesday of each month
 at 7:30. An urgent invitation to all Friends
 everywhere. Pastor, John E. Snively, residence
 No. 316 E. Anderson. Phone E. K. Coggins,
 No. 1622 old phone.

THE NICHOLSON PRESS



26-28-30 N. NINTH ST.

Commercial Printers and Binders
PUBLICATIONS

PRINTERS OF THE AMERICAN FRIEND